

nurses, and doctors, while we have some who earn their livings! We have a social fellowship and a magazine. We run a club for choirboys. We are preparing for a parochial mission and with the rest of our diocese (Guilford), we are busy building a cathedral.

For convenience we have enclosed an addressed envelope which we hope will reach us containing your leaders' address and, if you feel inclined, something about yourselves.

ALAN C. WATSON  
KEITH C. MARKWICK

#### ► 'PRIEST DRAFT'

We have been following with interest your several excellent articles and reports on the shortage of chaplains in the Armed Services and the problems of procuring a bishop for the military forces. As ex-G. I.'s and Postulants for Holy Orders, we are extremely concerned over the poor attitude that the Church, as a whole, has shown towards its ministry to the military forces.

As a possible solution to the chaplain shortage, we would suggest a *Priest Draft!* Doctors and dentists are drafted to attend to the physical needs of G. I.'s; why can we not draft clergy for a period of two years to attend to their spiritual needs?

There are many young priests in the Church that have *not* served in the Armed Forces as either enlisted men or as chaplains. It would seem to us that such men would constitute a prime source of supply for the chaplain's corps.

To facilitate the drafting of clergy as military chaplains, the several dioceses might institute a volunteer system to fill a specified diocesan or provincial quota. If this did not work a change in the general Canons of the Church might be in order.

If we do not face up to our problem of providing Armed Service chaplains but continue to effectively dodge the issue, then we are not really bearers of the Gospel. If we "shelve" attempts to straighten out our chaplains corps problem and bury the whole thing under "episcopal legislature," then we are in effect saying that "men in the Armed Forces have souls that are not worth saving!"

ERNEST K. ST. JOHNS  
JOHN H. GOODBROW  
DETROIT, MICH.

#### ► MEETING THE SITUATION

Those of us who live in the Germantown area where such radical population changes have taken place know if this trend continues, it will mean not the end of segregation but merely its extension. As a rector of a Germantown Church, I have watched the Negroes move in and the whites actually "in panic" move out. Block after block, to use popular language has "changed color." Certainly this doesn't make for races coming to know each other better. Here's how we as a church in one tiny instance have met this situation.

Opposite Christ Church and St. Michael's a Negro family purchased a house. This generally means almost at once "For Sale" signs going up in the entire block with the whites moving out as quickly as possible. Our church has a young assistant clergyman. To prove our confidence in this community and to

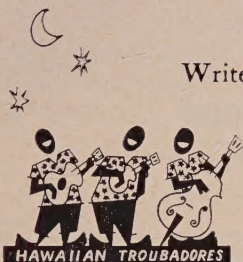
(CONTINUED NEXT PAGE)

## THE HAWAIIANA HOTEL

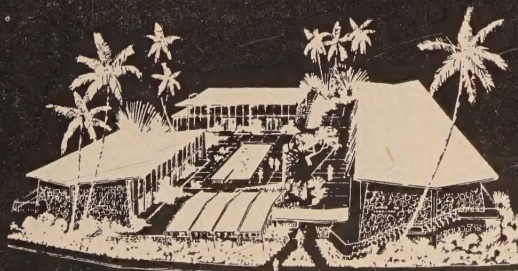
A completely Hawaiian staff  
and Island hospitality merge  
to recapture the spell of  
Old Polynesia.

Modern Hawaiian units complete  
with kitchenette, tile bath,  
and dressing room, minutes from  
the beach, theatres, shopping areas,  
restaurants and night clubs.

Write for free brochure . . . make  
reservations now.



IN  
**Waikiki**



European Plan  
Sea-Wind Studio  
Ground Floor  
For one \$10.50  
For two 12.50

Garden-View  
Studio  
Second Floor  
For one \$ 8.50  
For two 10.50

Tropic-Hour Suite  
Second Floor Only  
For two \$14.50

260 Beachwalk, Waikiki, Hawaii



## Three ways ———

to reduce expenses — to aid clergy pensions

### 1. The Church Life Insurance Corporation

for clergy, lay officials and workers

### 2. The Church Fire Insurance Corporation

for fire and certain casualty coverages of church properties

### 3. The Church Hymnal Corporation

for church editions of the Hymnal and Book of Common Prayer

all affiliated with

## the Church Pension Fund

20 EXCHANGE PLACE • NEW YORK 5, N. Y.



### ST. JAMES LESSONS

**METHOD:** CONTENT: Based on the Prayer Book. Workbook, 33 lessons, handwork. Nine courses.

**OBJECTIVE:** To teach understanding and practice of the Episcopal faith.

**PRICES:** Pupils' work books, each . . . . .75  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75

No samples or books on approval. Payment with orders.

### ST. JAMES LESSONS, INC.

P. O. Box 221, Larchmont, N. Y.

**MAKE MONEY WITH**  
**RUBBER SCRUBBER**  
THE SELF CLEANING SCOURING PAD

Cleans and polishes quickly, easily . . . leaves hands soft and s-m-o-o-t-h! Repeat sales guaranteed with Rubber Scrubber. Try it—you'll love it!

**FREE SAMPLE**  
and full particulars

**RUBBER SCRUBBER Corp.**  
Dept. B  
Watertown, New York

### American Seating Company

#### Church Furniture for every need

Pulpit and communion sets, fonts and lecterns available for early delivery. Also chancel furniture, carvings, Bodiform Pews, auditorium chairs, folding chairs, tables and Sunday-school furniture.

Write Department 189-C

**AMERICAN SEATING COMPANY**

901 Broadway, N. W., Grand Rapids 2, Mich.

**Communion Ware**  
STERLING SILVER  
CRUETS • CHALICES  
HOST BOXES  
**R. GEISSLER, INC.**  
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

THE T & R  
**LAMB STUDIOS**  
TENAFLY, N.J.  
STAINED-GLASS  
EST. DECORATION-LIGHTING  
1057 4th AVE. CHURCH-CRAFTS

FOR THE FINEST  
**Carillonic Bells & Chimes**  
Chimes starting as low as \$396.00  
Write for complete information to  
**MAAS-ROWE CARILLONS**

Dept. 37, 3015 Casitas Ave., Los Angeles 39, Calif.

**CHURCH CANDLES**  
Beeswax Candles  
Vesper Lights  
Sanctuary Lights and Lamps  
Votive Lights  
Write for price list and illustrated folder  
**WILL & BAUMER CANDLE CO., INC.**  
Syracuse, N. Y.  
The Pioneer Church Candle Manufacturers of America

make it clear we thoroughly believe in the future of Germantown, we purchased for the assistant and his family a house on what realtors term, the "Busted Block." It is next to the one sold to a family of another race opposite the church.

Believe it or not, it did something for the community. I know of one family which not only decided to keep their home, but also to spend a goodly sum repairing it. It is not good for Germantown to have too many of one race moving in with another race moving out in such large numbers. Both Negroes and whites must look into the radical and serious aspects of such unnatural changes.

No one in the long run is benefited. Certainly community security and good will are dangerously jeopardized. For Germantown's good, we'd like to see more whites remain in their homes and other whites continue to purchase property in this area which promises much for people—white or Negro—who learn how to live together so segregation is not extended.

To make Germantown just another segregated area such as other segregation sections of Philadelphia very seriously threatens Germantown—yes, and the entire city of Philadelphia with its nearby suburbs. Why can't we realize such an extension of segregation keeps formerly secure whites continuously "in a panic" for fear the homes into which they have put their life savings are threatened with the realtor's advice, "May as well sell. The block is 'busted'!" We believe this can be stopped. Christ Church and St. Michael's wants to share the one step it has taken in that direction.

(THE REV.) W. HAMILTON AULENBACH  
GERMANTOWN, PA.

#### ► DEFENDS 'POLITICS'

I was quite impressed with Maria F. Sulzbach's article on Michael Scott, the crusading Anglican priest of South Africa who, with great personal sacrifice, has stood up for the Negro (*ECCL* news, May 29).

I object, however, to Sulzbach's statement that, "... like the prophets, his (Scott) is not a politician."

I am a professional politician and along with it a member of the House of Representatives of the Texas Legislature, an Episcopalian and an attorney.

There are inferior politicians who are more interested in re-election than in courageously standing up on the issues of the day just like there are inferior clergymen, bishops and priests, who are more concerned with the internal economics of their respective churches than they are in standing up to some of the more influential members of their congregations. Likewise, there are inferior butchers and bankers. People are pretty much alike.

The point is that it is unfair and unkind to use the word "politician" categorically in the sense that it always suggests a compromiser or something worse.

We are no better or worse than any other group of men except that, like the ministry, we are afforded greater opportunities to serve mankind. I am proud of the breed.

MAURY MAVERICK, JR.  
AUSTIN, TEX.



Editorial Board —  
 C. EDWARD BERGER  
 NASH K. BURGER  
 I. V. LANGMEAD CASSERLEY  
 W. LEIGH RIBBLE  
 PAUL N. TEMPLE, JR.

Associate Editor —  
 CHAD WALSH  
 ISA SERGIO

Managing Editor —  
 LESLIE G. ELMES  
 News Editor —  
 EDWIN S. TOMLINSON  
 Woman's Features —  
 BETSY TUPMAN

Book Editor —  
 EDMUND FULLER  
 Movies, TV and Radio —  
 WILLIAM MILLER

Reportorial Staff —  
 Boston —  
 CARL BANNER  
 Chicago —  
 JOSEPH W. PEOPLES  
 Denver —  
 LUTHER MARGARET OGLE  
 Fargo —  
 THOMAS J. McELLIGOTT  
 Honolulu —  
 SHUREI HIROZAWA

Houston —  
 ALICE BRUCE CURRLIN  
 London —  
 R. D. SAY  
 Nashville —  
 CHARLES MOSS

New Orleans —  
 J. D. HENDERSON  
 New York —  
 GORDON L. HALL  
 Philadelphia —  
 GEORGE RILEY

Rome —  
 CHARLES SHREVE  
 Sacramento —  
 MERRY L. CLARK  
 San Francisco —  
 EDWARD W. CHEW  
 Seattle —  
 HERBERT C. LAZENBY  
 Tokyo —  
 ROLL F. W. RHODES  
 Wilmington, Del.  
 JAMES F. BRACKNEY

Research Editor —  
 GENEVA B. SNELLING  
 Staff Artist —  
 ROBERT L. POWELL  
 Layout and Production —  
 ARTHUR W. LEE, III

Circulation Manager —  
 CHARLOTTE ALLCOTT  
 Advertising Director —  
 WALTER N. GEMMILL, JR.

Trustees —  
 WILLIAM A. BOURS  
 MARQUIS W. CHILDS  
 HOLLY LAIRD DOWNS  
 ANGUS DUN  
 RICHARD S. M. EMRICH  
 THEODORE P. FERRIS  
 LEWIS FRANKLIN  
 WALTER HENRY GRAY  
 JOHN E. HINES  
 WILLIAM C. KAY  
 ANFRED KELLER  
 ROLAND M. LEWIS  
 BROOKE MOSLEY  
 WILLIAM H. RUFFIN  
 CHARLES P. TAFT  
 ST. GEORGE TUCKER

President of the Board —  
 ROBERT FISHER GIBSON, JR.

Vice President —  
 VIRGIL SIMPSON  
 Secretary —  
 FREDERICK T. MARSTON  
 Treasurer —  
 CHARLES H. PHILLIPS  
 Business Manager —  
 CHARLES FIELD, IV  
 Publisher —  
 MAURICE E. BENNETT, JR.

# EPISCOPAL Churchnews

Volume 120  
 Number 15

## Contents for the Issue of July 24, 1955

● COVER STORY ..... 3	
● NEWS	
Church Across the Nation.....	7
Clergy .....	14
Church Overseas.....	17
Parishes .....	11
Women .....	16
● DEPARTMENTS	
CHRISTIAN INTERPRETATION .....	J. V. Langmead Casserley 5
COMING EVENTS.....	6
COLUMNIST.....	Reinhold Niebuhr 10
WHAT THE YOUNGER GENERATION IS ASKING.....	Dora Chaplin 24
CINEMA.....	Van A. Harvey 25
BOOK REVIEWS.....	Edmund Fuller 26
WOMAN'S CORNER.....	Betsy Tupman 32
CHANGES.....	36
● FEATURES	
WHAT AN ALCOHOLIC CAN DO TO HELP HIMSELF.....	Anonymous Priest 20
FACING A 'DILEMMA' IN INDIA.....	H. L. J. De Mel 22
EDITORIALS.....	18
LETTERS.....	Inside Front Cover
IN HAWAII . . . THE CHURCH AND ITS PEOPLE—A Picture Story—12	

**BACKSTAGE** TO THE Hawaii Visitors Bureau the credit and a 'thank-you' for the photographs which make up the picture story on pages 12 and 13 and, also, for the photograph used on our cover. You'll find—in the cover picture, left to right—Beverlee Cowan, Christella Kong and Kalfred Wong, students at the University of Hawaii, as they prepare the altar for a celebration of Holy Communion in the outdoor church at Canterbury House on the University grounds. Incidentally, the request for these excellent pictures about *In Hawaii* was relayed to the Visitors Bureau via Pan American World Airways.



AND THINKING OF PAN-AM, I asked our News Department to round up a photo of a *Clipper* (reproduced here-with) arriving at the airport in Honolulu. It seemed that this would be a good way to remind our readers that a similar PAN-AM *Clipper* would arrive at this

same airport on this coming September 3rd with one very fortunate person included on its flight list . . . the person who will be awarded the *ECnews* all-expenses-paid seven-day vacation. Complete details about how you can be this person will be found on page 4 of this issue.

I share the happiness of many people about Dora Chaplin's appointment as a lecturer at General Seminary. (See page 16.) I believe that the late Dr. Adelaide Case, who taught at Episcopal Theological School in Cambridge, was the first full-time woman instructor at an Episcopal Church seminary in this country. With Mrs. Chaplin thus becoming the second, another opportunity will be afforded for her to render a vastly increased service to the Church.

*Chaurice E. Bennett, Jr.*

PUBLISHER

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

NEW YORK NEWS BUREAU: 12 West 10th St., New York 11, N. Y. Phone ALgonquin 4-3752.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Second-class mail privileges authorized, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1955 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

CABLE ADDRESS: ECnews, Richmond, Va. TELEPHONES: Richmond—LD212 and 3-6631.

Titles used in Episcopal Churchnews in connection with Episcopal clergy are those indicated by the individual as his preference or as in general usage in his parish.

Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.

SUBSCRIPTION RATE: \$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.

CHANGE OF ADDRESS: Send old address as printed on cover of Episcopal Churchnews, P. O. Box 1379, Richmond 11, Virginia. Allow four weeks for changes.







by J. V. LANGMEAD CASSERLEY

## ***Two Aims in Education***

**T**HERE are two kinds of education, both of which must be combined in any really healthy educational system. Perhaps we should do better to say that there are two distinct projects to which it is the duty of our educators to address themselves. We may describe these two projects as (a) the education of a nation; and (b) education for leadership.

In the past—and indeed right up to the present—American education has stressed the first of these two programs, while British and European education has laid its chief emphasis on the second. Sometimes it is even supposed that there is some kind of contradiction or antithesis between them, but in fact these two educational aims go together and one cannot be pursued successfully apart from the other.

### ***The Education of a Nation***

When we are thinking of educating a whole people, of initiating them into a national way of life, and preparing them to live actively and responsibly in and for a given community, the stress is inevitably upon the moderate abilities and limited aptitudes of the vast majority of men and women.

We cannot presuppose in carrying out such a project that the beneficiaries of the educational system will be endowed with great intellectual gifts or very high degrees of intelligence, for in all countries the overwhelming majority of people are not of this type.

Those who would educate a whole nation must prepare themselves to work with and for very limited—indeed rather mediocre—mental abilities. Their task is to make the most of the given potentialities, and it is a task of the utmost importance, for the plain fact is that most nations and communities up to now have failed to make the most of the moderate potential of the ordinary citizen.

The average man in the average community—of course there is no average man and no average community, but the reader will easily grasp what I have in mind—tends to function well below the level of his true intelligence and ability, and this is very bad for the community life as a whole. The aim of producing an educated community capable of realizing its full potentialities in an ordered, intelligent and responsible social life is thus rightly regarded as one of the primary duties of the national educational system.

### ***Education for Leadership***

But every community also contains a sizeable minority who possess above average gifts, and a degree of intelligence far greater than is common. Probably this minority in almost all communities is much larger than is usually supposed.

We must never make the mistake of thinking that because all men are in a very true sense cre-

ated equal, God has made them all more or less the same.

On the contrary, the way of God in creating the human race is obviously to create some people with very special and outstanding gifts and to lay upon their shoulders the heavy burden of a special responsibility and a peculiar vocation. People do not receive peculiar gifts in order to hug them to themselves and exploit them in their own interests.

Those who possess peculiar gifts, in the arts and the sciences, in the realms of social organization and politics, are people called upon by God to exercise under him and on behalf of his children a ministry of leadership.

There cannot be a greater mistake about the nature of democracy than to suppose that it has no need of leadership. Democracy means that every man has the rights and responsibilities and dignities of a man: it does not mean that no man is a peculiar man.

**The man of outstanding ability and peculiar quality has no more rights than anyone else, but he certainly has very special responsibilities, and no community can flourish unless its minority of outstanding men and women are able and willing to serve it in their own outstanding way.**

If this is true, any really effective educational system must always be alertly on the watch for young people of unusual ability and promise, always ready to give them special attention and encouragement. Some people may say that the educational system need not bother about genius because genius can always be safely left to look after itself and its own interests. This, however, is a piece of very bad advice.

The desirable thing is that people with outstanding gifts should grow up gratefully identifying themselves with the community, and not with the feeling that the success they enjoy is in spite of rather than because of the community, and that they owe more to themselves than to it.

**What the nation wants and needs from its men of great talent is gladly given service, not ambitious self-assertion.**

The best way to secure this end is an educational system which convinces unusually gifted people from their earliest years that society as a whole rejoices in their great promise and actively collaborates in every possible way in bringing it to its full fruition. To give exceptional educational attention to exceptional people is indeed no more than a matter of plain justice.

The moral principle of justice is a kind of social realism. It is an insistence on treating people in accordance with the facts of their nature. Justice is misunderstood if we define it as treating everybody in the same way. All men are men and to some extent therefore they should all be treated in the

(CONTINUED NEXT PAGE)



## COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. July 24	Radio Station WOR	(N) "Radio Chapel." Dr. F. C. Stiffer. 9:30-10 A.M.
July 24-27	Morrilton, Ark.	(D) Conference on Church Music. Camp Mitchell.
July 24-29	Romney, W. Va.	(D) Family conference. Peterkin Conference Center.
July 24-30	Healdsburg, Calif.	(D) Jr. High School conference. El Rancho del Obispo.
July 24-31	Orkney Springs, Va.	(D) Family conference. Leader: Rev. Jas. P. Lincoln. Shrine Mont.
	Twin Lake, Mich.	(D) GFS Girls' camp. Camp Houghteling.
	Glenbrook, Nev.	(D) Family camp. Galilee Conference Center.
Mon. July 25	Everywhere	ST. JAMES
July 25-28	Sycamore, Ill.	(P) Annual Midwest School. A.C.U. McLaren Center.
July 25-30	Evergreen, Colo.	(D) Short Music School. Dean: Rev. Leon C. King. Conference Center.
July 25-Aug. 5	New York City	(N) International Radio-TV workshop. Union Theological Sem.
Wed. July 27-Aug. 31	Sewanee, Tenn.	(N) Graduate School of Theology. Lecturers: Dr. W. O. Cross, Dr. M. B. Stewart, Dr. J. F. Fletcher, Dr. F. W. Young, Rev. Massey Shepherd, Bishop E. P. Dandridge. Univ. of South.
	Cleveland, O.	(N) International Sunday School Convention. Public Auditorium.
Thurs. July 28-Aug. 4	Pollack, La.	(D) Junior Girls' Camp. Camp Hardtner.
Fri. July 29	Everywhere	(N) 180th anniversary, chaplaincy of U. S. Army.
July 29-Aug. 8	Lake Tahoe, Calif.	(D) Senior Youth Camp. Dean: Rev. Gordon A. Cross. Camp Noel Porter.
Sat. July 30-31	Way, Miss.	(D) Laymen's conference. Camp Bratton-Green.
Sun. July 31	Radio Station WOR	(N) "Radio Chapel." Dr. F. C. Stiffer. 9:30-10 A.M.
July 31-Aug. 6	Healdsburg, Calif.	(D) Christian Ed. conference. El Rancho del Obispo.
July 31-Aug. 28	Big Bear Lake, Calif.	(D) Camp, Church Home for Children. Camp Tanda.
Mon. Aug. 1-4	Sycamore, Ill.	(P) Midwest Catholic Sociology conference. McLaren Center.
Aug. 1-5	Healdsburg, Calif.	(D) Christian Ed. workshop. El Rancho del Obispo.
Aug. 1-6	Nauvoo, Ala.	(D) Young people's conference. Camp McDowell.
	Dioc. of Kansas	(D) Summer Caravan for Collegians.
	Hastings, Neb.	(P) NCC Broadcasting and Film Commission workshop. Hastings College.
	Los Angeles, Calif.	(N) NCC Institute on Racial and Cultural Relations. Pepperdine College.
Aug. 1-19	Evergreen, Colo.	(P) School of Church Music. Conference Center.
Aug. 1-22	Laredo, Texas	(P) Province 7 Youth Pilgrimage to Mexico.
Tues. Aug. 2-13	Washington, N. C.	(D) Choir Camp.
Fri. Aug. 5-7	Frederick, Md.	(P) Province 3 Brotherhood of St. Andrew summer conference. Hood College.
	Battle Creek, Mich.	(P) Province 5 Brotherhood of St. Andrew conference.
Sat. Aug. 6	Everywhere	TRANSFIGURATION

## ANGLICAN CYCLE OF PRAYER

July 24	Montreal, Canada	Bishop John H. Dixon
July 25	Moosonee, Canada	Bishops Renison and Clarke
July 26	Moray, Ross, Caithness, Scotland	Bishop Duncan MacInnes
July 27	Nagpur, India	Bishop Sadanand Pathak
July 28	Nasik, India	Bishop Henry C. Read
July 29	Nassau, W. Indies	Bishop Spence Burton
July 31	Natal, S. Africa	Bishop Thos. C. V. Inman
Aug. 1	Nebraska	Bishop Howard R. Brinker
Aug. 2	Nelson, N. Zealand	Bishop Francis Hulme-Moir
Aug. 3	Nevada	Bishop William F. Lewis
Aug. 4	Newark	Bishops Washburn and Stark
Aug. 5	Newcastle, Australia	Bishop Francis Batty
Aug. 6	Newcastle, England	Bishop Noel B. Hudson

Christian

## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

same way, in a manner that fits their dignity and responsibility as human beings. But all men are not the same men, and therefore each of them must be treated in a very special way, in a manner which befits his special characteristics and aptitudes.

We usually realize this clearly enough when some men fall below the general level. We do not treat criminals and mentally sick or undeveloped people in the same way as we treat normal citizens. What we sometimes forget is that the same logic applies when people rise above the ordinary level instead of falling below it. Thus there is nothing undemocratic about the idea of a special education for excellence. Still less is such a project incompatible with the idea of a general education for the nation as a whole which will enable all its citizens to rise to the fullness of their potentialities.

### Non-educational Tasks of Education

But no educational system in any country can be left free merely to concentrate on purely educational aims and ideals. In any country the educational system must also pay attention to the peculiar needs and demands of the situation in which the nation finds itself. The special tasks which a particular national emergency may lay upon the educational system during a peculiar period in its life may even give to the educational system its prevailing flavour and characteristics.

In the case of American public education during the last century there can be no dispute about what this special task was. During the age of the great immigrations from a large number of different countries the chief social aim and function of the school was to take these disparate elements and forge them into a single self-conscious nation.

In this aim they succeeded admirably, so admirably that now the great age of immigration is a past this task—except here and there—may be taken off the educational agenda and listed among the educational accomplishments.

America is a nation, and it no longer remains for its schools to make it one. Perhaps this is why there is so much discussion and heart-searching among educationalists about the purposes of the educational system.

A leading educationist remarked to me the other day, "The time has come for a major change in American education, because the times themselves have changed." He went on to outline something very like the conclusions to which this analysis points. The two proper tasks of education in the strict sense are the education of the nation and education for leadership.

The problem is so to shape and constitute the educational system that it can educate the common man for the common life, in the best sense of the words, without injustice to the uncommon man and his peculiar gifts, and educate for leadership without forgetting that intelligent leadership in a democracy is only possible if there is an intelligent and critical nation as well as an adequate supply of brilliantly gifted leaders.



# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Western N.Y.'s 32%-Over Drive Laid to Planning, Cooperation

If the phrase "over the top" did not originate during the first World War, it certainly gained impetus at that time with its vivid picture of doughboys lined up in long trenches, officers synchronizing their watches, arms raised to give the signal and then . . . "the big push."

It may seem quite a let-down to find "over the top" used, as it is so frequently today, for money-raising campaigns. But much the same requirements are needed. It takes courage and the willingness to face risk and loss in pledging generously for a worthwhile cause. It takes planning and coordination, and, most of all, it takes forward thrust . . . "the big push."

Just how much courage, organization and drive are involved in raising a large sum of money is well known to the clergy and laity of the Diocese of Western New York as they reflect on the successful completion of a \$985,000 Episcopal Advance Fund campaign, which went over the top to the tune of pledges and gifts totaling \$1,300,589, with more to come.

The first capital funds drive to be held in the diocese's 117-year history, it is earmarked for aid to existing diocesan institutions and services and for missionary expansion.

Allocated in the original plans were \$400,000 for new churches, \$300,000 for the Church Home for the Aged, \$200,000 for the Church Mission of Help, \$25,000 for alterations and repairs to the diocesan house and \$60,000 for the diocese's participation in the Builders for Christ Campaign, including \$30,000 for seminaries, \$20,000 for the Church overseas and \$10,000 for the Church at home.

The encouraging over-subscription

will enable the diocese to give far more than the estimated \$400,000 to missionary expansion in its own backyard.

As for the two agencies little known outside the diocese, to which the bulk of the funds raised will go, the Church Home for the Aged will in three years

tends its services to teen-agers and young married people who have "lost their way." Individual cases are handled individually with face-to-face interviews and carefully conducted follow-ups. Due to a lack of adequate funds the agency has had to limit its operations to two of the seven counties, Buffalo and Erie, comprising the diocese. It can expand its services with more money. Additional case workers are sorely needed.

Sparked by the drive and enthusiasm of its friendly and aggressive diocesan bishop, the Rt. Rev. Lauriston L. Scaife, Western New York's



*As the million dollar mark was passed at EAF headquarters in Buffalo\**

mark its 100th anniversary of service to aged, infirm and indigent persons. What is needed is a new wing providing relief for the overtaxed facilities of the present structure.

The Church Mission of Help ex-

\*(L. to r.) Seated: General Chairman Niederlander; Standing: Francis A. Smith, chairman, special gifts; Bishop Scaife; Janes; L. James Dutton; Archdeacon Henry P. Krusen; Mrs. Ort; John W. Sanborn, audit chairman; Irving A. Barrett; Moir P. Tanner, speakers bureau chairman.

EAF campaign got under way, after months of planning, with an intensive every-member canvass in every parish and mission, June 3. The drive ended June 12.

The campaign started officially with a special convention, which met on April 19 in St. Paul's Cathedral, with luncheon at a Buffalo hotel.

Bishops John S. Higgins of Rhode Island and Karl M. Block of Califor-



nia, whose diocese went over the top by \$58,000 in a similar campaign, were on hand to give the drive a significant send-off.

A series of deanery rallies followed in May, and June 5 was set aside as EAF Sunday.

Daniel B. Niederlander, president of John W. Cowper Co., Inc., was general lay chairman, and Marc Janes, associate. Mrs. A. John Ort was in charge of women's work in the campaign.

By Victory Sunday, 71 of 74 parishes and missions had met or exceeded their quotas. Eight churches tripled their quotas, fifteen doubled, and present figures, according to the Rev. A. C. Lyford, director of public

sions, which were largely the fruits of his labors while serving the diocese.

In a letter to clergy read from the pulpits on Thanksgiving Sunday, June 19, Bishop Scaife lauded the great work of the campaign.

"This is a thrilling witness," proclaimed the bishop, "to the vitality of our faith . . . Our united and individual prayers have been answered. . . ."

Like all significant accomplishments, the EAF's success didn't "just happen." It was the logical outcome not only of concentrated effort and individual dedication at a specific point of time but of a general tenor of interest and enthusiasm which has

## Lay Reader-Publisher In Militant Dual Role

"Stick to your preachin', parson, and keep your nose outa politics."

How often have the clergy heard that and how often have they rebelled against it!

Particularly does the going get rough when local politics is the issue and the setting is a small town, phlegmatic and set in its ways.

Roland C. Gardner, Jr., 31-year-old editor and publisher of the *Hickman* (Ky.) *Courier*, is no clergyman, but he is a licensed lay reader, Sunday School teacher, and vestryman at St. Paul's Church, in the southwestern Kentucky community of 4,000 on the banks of the Mississippi River.

And "Ro," as the townsfolk call him when an antagonistic minority is not using more salacious epithets, is up to his ink-stained printer's elbows in an editorial war on what he calls "Backwoods Justice."

### Chapter and Verse

A former acolyte, who once gave serious thought to entering the ministry (he studied for a while at Sewanee), Gardner has been appalled by the discovery that in Fulton County a man can get a stiffer jail sentence for hog-stealing than murder.

And when it comes to injustice, the weekly-newspaper editor can quote chapter and verse.

There is the case of the man convicted of murdering a night policeman, whom, it happened, was not too well thought of by some citizens. The accused was given a two-year sentence, but was never required to serve the full time.

In another instance a woman admitted killing her husband and was indicted for willful murder by the grand jury. When the trial, which suffered frequent delays, one being the 'illness' of the defense attorney, finally took place, it resulted in a hung jury. A re-trial has been scheduled, but general opinion is that it will never take place.

Contrasted with this indifferent and flexible attitude towards crimes of violence is a down-the-line orthodoxy in regard to lesser felonies.

A group of boys from poor circumstances, Gardner reports, were arrested, convicted and sentenced to three years for stealing hogs. In marked contrast to the 'delays' in murder cases, the boys were 'processed' by the circuit court in less than a month.

Gardner's answer to these discoveries was to do further digging



Church of the Advent, Kenmore, triples quota to total of \$43,844

relations for the diocese, indicate an over-subscription of the total goal of 32 per cent—a record mark in fund-raising, according to Director Edward R. Pike of the firm of Ward, Dreshman and Reinhardt, Inc., which handled the campaign.

Bishop Scaife celebrated Victory Sunday by laying cornerstones at St. Martin-in-the-Fields, Grand Island, and St. David's West Seneca. In the evening he dedicated the new St. Peter's Church in Eggertsville. All three missions represented work begun in anticipation of success in the campaign.

On Victory Sunday, too, Bishop Scaife paid high tribute to the work of the Rev. Canon Samuel N. Baxter, former archdeacon, who flew from Austin, Texas, to be with his friends in the congregations of the new mis-

sions, which were largely the fruits of his labors while serving the diocese.

It was this growth, coupled with anticipated population increases in the future, which created the needs the EAF seeks to answer. From its founding in 1838 the diocese has grown from 19 parishes and missions, 13 clergy and 482 communicants to 74 parishes and missions, 87 clergy and 25,388 communicants.

The diocesan convention of 1952 authorized the EAF and a National Council survey, conducted in the diocese in 1954, confirmed suspicions that the need was acute.

How the need was answered is now history, and the response has put Western New York over the top not only in money but in renewed faith.

The diocese has, as Bishop Scaife put it, been "abundantly blessed."



into justice Hickman-style. The past proved no more encouraging than the present and the *Courier's* flat-bed press (SEE CUT) let the citizenry know about it.

For calling the illness of the defense attorney in the *murder* trial 'convenient,' Gardner found himself served with a subpoena and charged with prejudicing the case through his editorials.

As Gardner puts it:

"I was accused of being an itinerant publisher, questioned as to where I had lived the past 31 years of my life, accused of having injured the reputation of a lawyer, of being the cause of the jury assessing the largest fine for a public nuisance case in the history of the court, browbeaten by all four (the Commonwealth attorney, two defense attorneys and the circuit judge) in an attempt to get me to admit that I was trying to think for the people without regard for the truth."

#### Feelings About Community

After Gardner refused repeatedly to "name a source" for his belief that the case would be delayed, the judge backed down.

Two Southern papers, the *Paducah Sun-Democrat* and the *Memphis Press-Scimitar* entered the picture, the former to cover the murder trial and the latter to do a feature series on Fulton County justice. A national news weekly also gave the Gardners (Ro's wife, Lee, is on the *Courier's* staff) a play.

How does Gardner, a native Mississippian, feel about his adopted community?

Behind the official position as a reporter, and hence a critic and guardian of principles, is a basic understanding of how indifference can develop.

"I think the average person takes on community problems as a sideline, where, as a newspaperman, I deem it a part of my profession. If I were not a newspaperman, I would probably be complacent about the situation too.

"Most hard-working people are so absorbed in their everyday work that community matters become a matter to which they must devote part of their spare time.

"I don't think the situation is unique. Varying differently in the particular localities, there are probably quite a few large and small communities and cities that are afflicted with a problem of backwoods justice and inequities in the law.



*Editor Gardner and wife (on his right) with Courier staff*

"But as I told a friend, it doesn't make me feel better, should I have cancer of the big toe, to know that my next door neighbor has the same."

In this pattern the Church's role, according to Gardner, is an odd one. In a primarily fundamentalist town where "more concern has been expressed over the 'sin of dancing' than the accidents that occur as a result of youngsters going to a gin mill due to a lack of recreation," the Episcopal Church, represented by St. Paul's and its rector, the Rev. George Laib, has an uphill struggle.

#### Conviction and Courage

A mutual admiration exists between the two men, with Mr. Laib characterizing his hard-working parishioner as "a man who has come to a job with a real sense of conviction and courage. He recognizes the possibility of transforming a job into a vocation by sincerely seeking to serve his fellow men."

Not all Ro Gardner's editorials are aimed at court procedure. He has, according to his rector, spurred people to take a look at themselves and consider what they can do to contribute to the life of the community.

In the short time that he has been in town (he bought the weekly last year), some changes have been made, including an improved water system, the arrival of a jacket factory (which will employ some 150 people) and the organization of a Civitan Club (of which Gardner was elected president).

The club has started a Boy Scout troop and is negotiating for land to build a recreational area for the whole town.

As a lay reader, Gardner holds services at St. Paul's and at Trinity Church, Fulton, which Mr. Laib serves as part of a two-church cure.

Gardner admits enjoying his lay reader duties and teaching adult Sunday School classes, but classifies himself as "a convenient part-time Christian, doing Church work just as reluctantly as others do civic work.

#### "God Over Our Shoulder"

"Like cold water, once I have plunged in, I like (it), but I tire easily after a bit of swimming."

His newspaper is a seven-day-a-week job for him.

"My body may observe the Sabbath, but my mind," he confesses, "is reluctant to leave the shop.

"But we do operate our newspaper on the principle that God is looking over our shoulder. . . ."

#### New Missionaries Meet For 'Outgoing Advice'

Mostly to prepare them psychologically for life in different cultures, 14 fledgling overseas missionaries and their wives received an intensive ten days' indoctrination course at Seabury House, Greenwich, Conn.

For some, the annual Outgoing Missionaries' Conference was their final preparation before leaving for their new posts, but several will remain in this country a few months more to continue language study or to await the granting of visas.

Chief organizer of the conference was the Rev. Gordon A. Charlton, Assistant Secretary for Personnel in the Overseas Department of National



# REINHOLD NIEBUHR

## Religious Faith and Conformity

IN A recent study of public attitudes toward various questions of international or national policy it became apparent that people of religious conviction were rather more than less inclined to adopt a conformist viewpoint on the pending questions. They "conformed" to prevailing public opinion and were less inclined to hazard exceptional opinions and attitudes toward the dread possibilities in the international arena.

These findings are not surprising, but they ought to be if we take seriously the Biblical injunction: "Be ye not conformed to this world but be ye transformed by the renewal of your minds." This injunction confronts us with the strange paradox that a true Christian faith should enable men to defy conventional opinion on issues from the standpoint of a higher standard of judgment; but it seems to have the opposite effect.

In the present international situation, for instance, the prevailing opinion to which the word "conformist" applies is a mild nationalism together with a complacent attitude toward the virtues of the American way of life. The Christian Church has happily interdicted all flagrant forms of nationalism; and American Protestantism has long been devoted to the principle of the nation's responsibility in the world community. But this does not prevent the average Church member from adhering to the precepts of a mild nationalism, and to be adverse to adventurous attitudes toward the present predicament of our civilization.

The tendency of religious faith to generate conventionality

rather than adventure must be humbly acknowledged by those of us who belong to the household of faith. We should know that only a very rigorous religious life subjects all courts of opinion and interest to the divine judgment. The more general effect of religion is to endow our interests and convictions with

supernatural sanctions, so that we become less critical and discriminating. At its worst, the tendency to claim God as the ally of our interests makes for fanaticism. But it may also make for conventionality, rather than fanaticism.

Amid the complexities of a modern society where discriminate judgment

is necessary for the solution of almost every domestic or foreign problem, religious people ought to be much more modest in refraining from taking credit for all the values of a free society. They should recognize that the secular part of our culture frequently had to supply necessary virtues of discriminate judgment.

These facts do not of course invalidate two important truths and facts. The one is that a true Christian faith generates charity, and that "the fruits of the spirit are love, joy and peace." The other is that there are forms of secularism which are very dangerous to both individuals and the community. They rob the individual of his dignity and responsibility and they seek to reduce the community to the consistency of an ant-hill.

These forms of paganism must be fought. But let us not fight them by making claims for our virtues which history does not support.



Council. Other faculty included the Rt. Rev. John B. Bentley, director of the department; the Rev. Claude L. Pickens, assistant secretary; the Rev. Kenneth E. Heim, liaison missionary with the Church in Japan, and other missionaries from Japan, Liberia, the Philippines and the Panama Canal Zone.

The missionaries are assigned to posts in Japan, Alaska, Brazil, the Philippines, Hawaii, Pakistan, India, the Virgin Islands, Colombia, Puerto Rico and the Dominican Republic.

Except for special clergy briefing, wives participated in all phases of the training conference. Mrs. John Magee, a former missionary in China, conducted a special briefing session for the women.

The conference alternated between formal lectures and small discussions, coming to grips with specific situations the appointees will face. While the returned missionaries who served as faculty members were enthusiastic about the challenges of missionary work, they were also frank to explain field difficulties.

## Seabury Swamped

Bound stock of four titles in the new Seabury Series was exhausted by mid-June as a result of the overwhelming demand throughout the Church, but books were ready for shipment again around July 15.

Seabury Press manager Leon McCauley reported that the publishing firm originally had had printed two years' supply of "sheets" and one year's supply of "binding."

But, he emphasized, only the binding supply was depleted and that was almost immediately remedied to meet the continuing stream of orders.

Between May and July, he explained, people placed their orders much earlier and more sample copies were in use than anticipated.

The books concerned were *Tish and Mike*, Grade I reader; *God's Family*, Grade IV reader; *More Than Words*, Grade VII resource book; the parents' manual, *Families in the Church*, as well as one teachers' manual.

Also expected to be ready simultaneously in July were the three books for Vacation Church Schools—*God's Children Now*, *Children of God* and *Together as Christians*.

McCauley also said that first printing (25,000 copies) of *The Episcopal Church and Its Work*, Volume VI in the Church's Teaching Series, would be exhausted in August, but that reprints were already available.



## Matthew Evangelizes Rector, Congregation

At St. Paul's Church in Lakewood, a Denver, Colo., suburb, a baptism could be termed a "routine event," as in the life of any church. But for this parish, Matthew McCormick's baptism was something special. Their association with him has been for the rector, Fr. C. Norman Middleton, "a high point in my experience as a priest," and for the congregation, an inspiration to their own Christian living.

Fr. Middleton has used the case of the new young Christian as a point of departure for sermons and in much of his clerical guidance and teaching.

Matthew's story begins five years ago when he was Hong Soon Kil who, after a Communist machine gun blast wiped out his family and destroyed his own left leg, was picked up by North Korean forces somewhere north of Seoul in 1950; was later cared for by the U. S. Army, and knew nothing but hospitals and orphanages.

During this time, Soon Kil met Dr. Harry M. McCormick, who was

serving as a First Division Marine medical officer in Korea. Dr. McCormick was tremendously impressed with the boy, then about four years old, and wrote his wife, Geraldine. She suggested they adopt Soon Kil.

Then began the complicated and seemingly endless process of trying to adopt a Korean orphan. Sixteen months after Dr. McCormick left Korea, Soon Kil arrived in Denver to join his new parents, their four-and-a-half-year-old son, Mark, and a new baby expected early this Fall.

Matthew's adjustment to his new environment and family was hampered initially by the heavy response of Denver citizens. Their interest was immediately captured by feature stories in local papers the day after he arrived alone by air, on crutches, bewildered, tired and hungry. He was carrying a box lunch, still intact since he hadn't known when to open it.

Originally amazed at neon lights, cars, hot and cold running water, and television, he now takes these things in stride. Immediately accepted in the activities of neighborhood children, his play has been aided physically by a special artificial leg, the

gift of a local specialist in prosthetics.

Matthew, now about eight years old, still knows little English, but he's learning. His interpreter, Kang Keun Oo, also of Seoul, and a pre-law student at Denver University—describes him as "very bright."

Most important to the McCormicks, who are active communicants of St. Paul's, was the baptism of their foster child.

The day before the ceremony, Matthew and his interpreter had a sort of dress rehearsal for the event. Nevertheless, the small dark-haired amputee seemed to his friends a bit nervous when he limped towards the baptismal font for the service.

But afterwards he relaxed and—beamingly, if haltingly—said to Fr. Middleton, "Now Matthew Jesus' boy."—R. M. OGLE

## 250th Anniversary

A day-long program of worship marked the 250th anniversary celebration of Old St. Anne's Church, near Middletown, Del., with British Ambassador Sir Roger Makin among distinguished guests of honor.

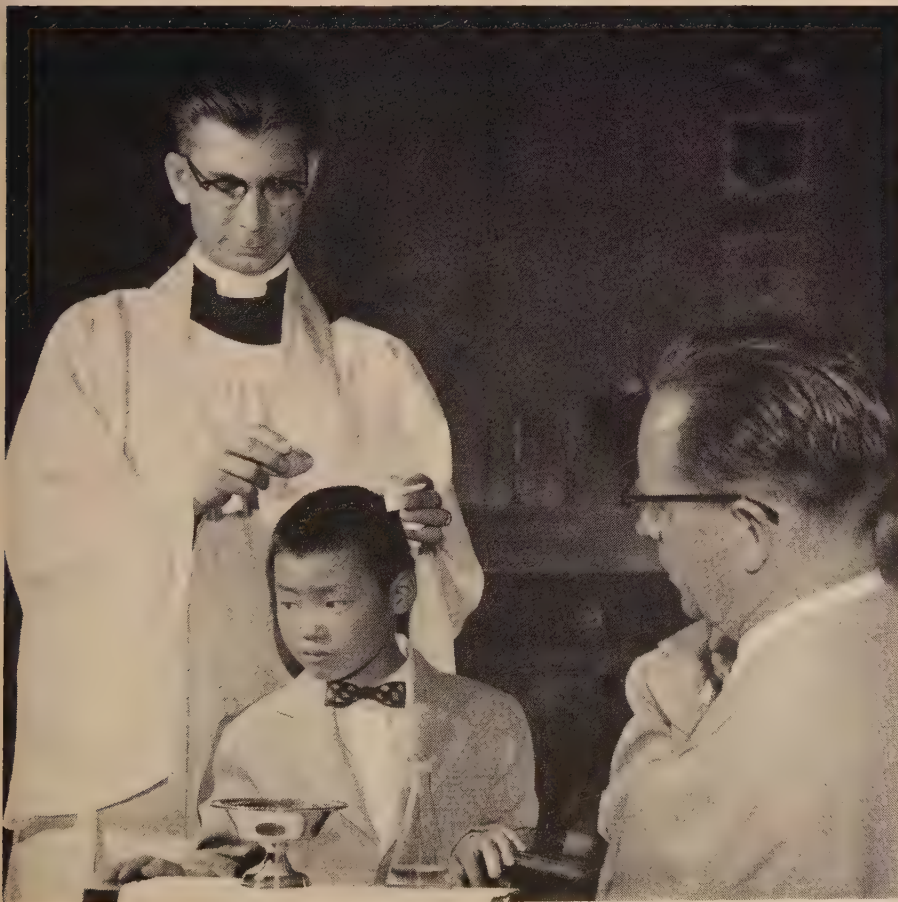
During afternoon services, Sir Roger made an address in which he spoke of the "strong partnership" between the U. S. and England, "upon whom," he said, "the safety and progress of the world depends."

For the first time since the Revolutionary War, prayers were offered in the church for the ruling monarch of England, according to the Book of English Prayer of 1662.

Others who participated in the services throughout the day included the rector, the Rev. Joseph Koci, Jr.; Bishop J. Brooke Mosley, diocesan; Bishop Arthur R. McKinstry, retired; the Rev. Walden Pell II, headmaster of nearby St. Andrew's School and a classmate of the ambassador's; Delaware's Governor J. Caleb Boggs, and Middletown's Mayor Thomas R. Newman.

The Rev. C. Edward Berger, rector of St. Anne's Parish, Annapolis, Md., preached the morning sermon, in which he said that parishes such as St. Anne's, Middletown, are under special temptation to accept treatment as a museum instead of a congregation.

He said that while they ought never to forget their age, they ought to work towards helping others to forget it by giving so many and such great signs of life, and by witnessing to the Lord Jesus now.



Denver Post

Matthew's baptism . . . a big moment for foster father (r) and rector



IN HAWAII

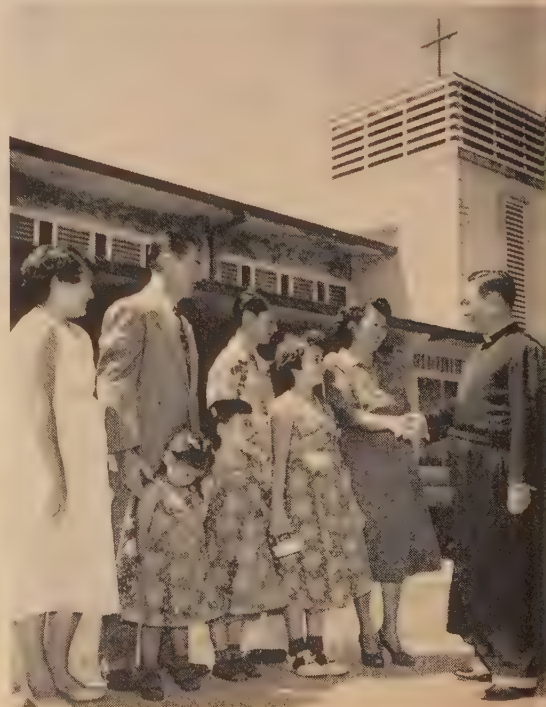
# The Church and Its People



Located near the heart of Honolulu, St. Andrew's Cathedral (above) is an example of ancient religious architecture transplanted in tropical setting. Below, mingling of all races in Hawaii is exemplified in the happy smiles of children having lunch at desks at Epiphany day school.



Scene at baptism of Peter Hata (above) in St. Clement's Church, the Rev. Paul Wheeler officiated. Below, the Lawson Green family shares with the Rev. Lawrence Ozaki at Holy Trinity.







*Country church, Bellows Field chapel, (above) on windward side of Oahu between Koolau mountain range and ocean.*



*Deaconess Swinburne reads to children at St. Mary's (above). Below, Father Kreitner of Canterbury House at the University of Hawaii talks to group during one of the weekly services.*



*The Rev. Paul Hyun Dai Kim talks with Pyung Yo Cho at St. Luke's.*



*HAWAII VISITORS BUREAU PHOTOS*



## Church of South India 'Irreconcilable': ACU

A national priests' convention, sponsored by the American Church Union, has gone on record in support of South Africa clergy who believe the position of the Church of South India "irreconcilable" with traditional Anglicanism.

Meeting in Valley Forge, Pa., delegates agreed with their brother clergy in South Africa who have already expressed their opinion on the matter to the Convocations of York and Canterbury in England. Their statement said, in part:

"We believe that the Church of South Africa in its doctrines and constitution represents a position which is irreconcilable with that of traditional Anglicanism . . ."

The South African clergy also said that any relationship between the Churches of England and South India is a matter of concern to the whole Anglican Communion, not just those two convocations.

The statement added that if intercommunion or recognition of the ministry of the South India Church resulted, "we must consider ourselves bound by conscience actively to work for a change in the relationship between the Church of the Province of South Africa and the Church of England."

Meanwhile in an address on the ecumenical field, the Rev. William H. Dunphy told the convention that "one of the most significant events of our time" would be a meeting between His All-Holiness, Athenagoras I, Archbishop of Constantinople, Ecumenical Patriarch of the Orthodox Churches, and the Pope, head of the Holy Roman Church. This, he stated, would be "a first step looking toward the eventual healing of the split between East and West in the Christian world . . ."

Also included on the convention agenda were lectures in preparation for a nation-wide Teaching Mission to be sponsored by the ACU in the Fall of 1956. Of this, the Rev. Canon

Albert J. DuBois, ACU executive secretary, said he hoped the underlying theme would be to emphasize the fact that Catholicism is scriptural truth.

Canan DuBoise also explained in detail the current puzzle contest sponsored by his organization (*ECnews*, May 1). He said the Church press has printed many misrepresentations of fact, which have given Churchmen, generally, an entirely wrong impression of the activity.

Bishop Oliver J. Hart of Pennsylvania opened the five-day meeting. Convention speaker was the Rev. Frank Damrosch, of Doylestown, Pa.

In his address, Fr. Damrosch reported that the evangelical group in the Church now comprises what he called "those who style themselves *liberal* evangelicals," and stated:

"... God forbid that we should attack the liberals in the bitter spirit with which the old evangelicals attacked us 50 years ago. We do honestly believe that our cause is God's cause, but so do the liberals believe of their cause.

"We must go right on preaching, teaching and above all *living* the Catholic faith. We must in all love and charity and kindness dispute with those who, in our judgment, would destroy that faith . . ."

## Faithful Churchgoing Is Brownie's 'Talent'

Brownie has a record few parishioners can match: he hasn't missed a sermon, wedding or baptism in the last eight years.

As a matter of fact, reports his rector, the Rev. Thomas A. Madden, if he does happen to be absent for any portion of a service, the congregation is quick to notice it. And the children of the Church School are his devoted fans.

It's almost as if nothing is really 'official' around St. John's Church, Milwaukee, without Brownie, Fr. Madden's dog. He's a Canadian huskie the clergyman picked up off the streets in Brantford, Ontario, when Brownie was four months old.

"During the eight years I have had him," Fr. Madden said, "he has never been away from me for more than half a day.

"Once when I was travelling with him alone, I was taken to the hospital where I remained for 36 hours. During that time he refused to budge from the main door of the building, refusing food and water . . ."

Somehow or other Brownie knows



Brownie . . . faithful 'parishioner' of St. John's, Milwaukee



when it is Sunday and he's ready for church when St. John's rector is. "I go through the same routine every day of the week," Fr. Madden relates. "I let him out, and he goes off on his own. But on Sunday, he'll wait outside by the car to drive to church..."

When they get there, Brownie takes his place in the processional and follows the choir into the chancel. He'll find himself a spot near the pulpit, at the foot of the altar or maybe under a credence table. When Fr. Madden gets ready to celebrate Holy Communion, all Brownie needs is a nudge from the rector to move aside to allow the rest of the congregation to take their places at the altar rail.

One thing Fr. Madden says that Brownie insists upon doing. He must leave with the choir, and seems to know the difference between Holy Communion and Morning Prayer.

"... On Morning Prayer Sundays he walks over to the choir at the beginning of the fourth hymn, which is the recessional, but on Sundays when the Holy Communion is celebrated, he sleeps quietly during the fourth hymn and waits until the organ starts the fifth hymn before finding his place with the choir..."

"I have long since given up trying to prevent him from coming into the church, as it was an impossible task. No matter where I am, in church, or anywhere else, he insists upon being near me, and there isn't anything I can do about it—even if I wanted to."

## Father Graf Quits ACU Over Contest Promotion

The Rev. Charles Howard Graf, who some months ago resigned from the Board of the American Church Union in protest against its national fund-raising puzzle contest, has given up his membership in the organization entirely.

He announced his resignation during the 11 a.m. service, June 26, at St. John's-in-the-Village, New York City, where he is rector.

He told the congregation that his action had the support of Fredric Wertham, noted psychiatrist; prominent laymen, and several priests and bishops, including Bishops Frederick Barry of Albany, Charles Gilbert, retired, of N. Y.; G. Forrest Butterworth, chancellor of that diocese; Kenneth B. Wilson, president of the National Better Business Bureau, and the Rev. Dr. Shelton Hale Bishop, rector of St. Philip's Church, N. Y. C.

In explaining his resignation, Fr. Graf said the original plans for the



For Dr. Sutton, a milestone...

contest were "bad enough," but he continued, "even I was scarcely prepared for the depths to which the contest promotion has sunk..."

### A Psychiatrist's Support

Contest advertising in so-called comic books attracted Dr. Wertham's support for Fr. Graf's position. (The psychiatrist last year published a critical, scientific study of comic books, and has been a frequent witness before the Kefauver Committee and N. Y. State legislative committees investigating the influence of comic books on juvenile delinquency.)

Dr. Wertham commented: "It is indeed unfortunate that this contest is being advertised in the same publications which advertise weight-reducing and weight-increasing nostrums, art pictures, selling schemes for cheap merchandise to win prizes, and Bikini style corsets. By doing this, the A.C.U. is giving direct support to such magazines and advertisers, and Fr. Graf is to be commended for his opposition to a contest conducted in such a manner."

In defense of the contest, ACU executive director, the Rev. Albert J. duBois, has said: "A careful study was made of all the aspects of the plans from the standpoint of ethics and moral theology... the judgment of ACU leaders among bishops, priests and laymen was sought... it was only after nearly unanimous and obviously enthusiastic endorsement was received from all of these quarters that we took formal and official steps."

But Fr. Graf declared that Canon duBois has not named any of these "bishops, priests and laymen."

## GTS Trustee Honored

The Rev. Dr. J. Wilson Sutton, rector for the past 12 years of St. Stephen's Church, N. Y. C., a trustee of General Theological Seminary for 32 years, and secretary of its Board for 22 years, has celebrated the 50th anniversary of his ordination as a priest.

During special anniversary services at his parish, GTS' Dean Lawrence Rose preached a sermon he called, "Simplicity and Purity Toward Christ."

Among the many anniversary gifts received at an informal reception in his honor was a painting of St. Paul's Cross, London, the work of the late Rachel Richardson.

Friends in Dr. Sutton's parish and others outside are giving a sum of money to the seminary for an endowment in his name.

Ordained at Easton, Md., Dr. Sutton is a native of Kent County, Md. He served curacies at St. James' Church, Port Deposit, Md.; St. Paul's, Baltimore, and Trinity Church, N. Y. C., before going to England to study at Oxford for nearly a year. In November, 1914, he went to Trinity Chapel, N. Y. C., where he served for 28 years.

## Silver Anniversary

Bishop Henry Wise Hobson has celebrated his 25th anniversary of consecration as fourth bishop of the Diocese of Southern Ohio.

In honor of the occasion, a special issue of *The Messenger*, diocesan publication, was dedicated to the bishop.

"... That Henry Wise Hobson was and is the mainspring of the life and spirit of Southern Ohio no one will deny," the magazine wrote.

His years as bishop have seen in Southern Ohio, among many accomplishments, the organization of *Forward Movement Publications, Inc.*; founding of the School of Applied Religion, for the clinical training of clergy, and establishment of St. Paul's Wayside Cathedral, a "trailer cathedral."

Concluding its tribute to Bishop Hobson, *The Messenger* said, "It was against his wishes that we celebrate this 25th Anniversary. But that does not forbid our right to love deeply and be terribly proud of one of our family and to say so!"



## London Pageant Feature Of GFS World Assembly

Britain's rail and dock strikes failed to handicap the attendance of Girls Friendly Society delegates to their first World Assembly in London.

Roll call got response from delegations representing the U. S., Australia, Ceylon, Newfoundland, British Guiana, Malaya, Scotland, Ireland and all dioceses of England and Wales.

One thousand members participated in a gigantic pageant staged in Royal Albert Hall, where dances from all parts of the world, elaborate costuming and a great choir singing music especially written for the occasion were highlights.

In the opening procession, Mrs. Harold E. Woodward, national GFS president in America, was given "place of honor" immediately preceding the Archbishop of Canterbury, Dr. Geoffrey Fisher, who opened the pageant called "The Triumph of Harmony." Mrs. Fisher, Special Visitor, made a brief address, stressing, as did the archbishop, the unity and strength of the worldwide organization.

### Tour Follows Assembly

Primary purpose of the gathering was to celebrate the 80th birthday of the GFS which was described in a radio address by the Bishop of Birmingham as "one of the oldest organizations working for the welfare of girls and women."

The American delegation of 16 teenagers, representing all eight U.S. provinces, presented a square dance called "Dip and Dive." Their use of a "caller" was something new to the English.

Following the assembly, the American girls toured England, Wales and Scotland, where they were received by the mayors of Usk, Chester and Salisbury and the deans of several cathedrals. The Bishop of Chester, the Rt. Rev. Gerald Ellison, conducted a special service for them.

### CDSP Alumna

At the 61st commencement exercises of the Church Divinity School of the Pacific, Berkeley, Calif., (*ECnews*, June 26), Miss Jane Buchanan became the second woman in the history of the seminary to receive the degree of Bachelor of Divinity.

A native of Trout Creek, N. Y., Miss Buchanan is also a graduate of New York State College for Teachers



*GFS Americans present square dance for their 'round the world friends*

and Saint Margaret's House, Province of the Pacific training school for women in Berkeley.

Among the many congratulations she received were those from Bishop Frank A. Rhea of Idaho, president of the CDSP Board of Trustees; the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, Mass., commencement speaker; the Very Rev. Sherman E. Johnson, dean of CDSP, and Bishop Karl M. Block of California.

Miss Buchanan is now director of religious education for Christ Church, Riverside, Calif.

### Religious Life Conference

For teachers, Church workers, priests and young women interested in a more specialized Christian vocation, a conference on the Religious Life will be held, Sept. 3-5, at the Convent of St. Helena, Newburgh, N. Y.

At several vocational guidance conferences for college students, which are becoming an increasingly important part of the Church's ministry to young people, members of Religious Orders have been asked to present the Religious Life as one of many possible Christian vocations. Because this type of life is difficult to explain in an hour's time, the separate conference is being planned.

Discussions of the fundamental principles of the Religious Life will be led by the Father Superior of the Order of the Holy Cross, and discussions on the life and work of Sisters will be led by Sisters of various communities and by priests who have Sisters working in their parishes.

Attending Mass and the Divine Office in the convent chapel, and sharing to some extent the life and work of the convent will be a part of the conference's schedule. There will also be a meditation each day and opportunity for individual conferences. A visit to Holy Cross Monastery and a meditation on the Religious Life, conducted by Father Whittemore, will close the three-day conference.

Conference membership is limited to 12 young women between 18 and 35.

### Mrs. Chaplin to GTS

Mrs. Dora P. Chaplin, noted educator, begins teaching this Fall as a full-time member of the faculty of the General Theological Seminary, New York City.

With the title of Lecturer in Pastoral Theology, she will conduct all the seminary courses in Christian Education, and, together with Prof. George Barrett, head of the department, will supervise all student field work in religious education.

Mrs. Chaplin began her work in this field as director of religious education at the Church of the Redeemer, Chestnut Hill, Mass., while studying under Dr. Adelaide Case at Episcopal Theological School, Cambridge.

More recently, she has been Associate Secretary of National Council's Department of Christian Education, working in the Leadership Training Division. She was a regular lecturer at clergy conferences at the College of Preachers in Washington, D. C.



## Billy Graham in Pulpit Of Paris Pro-Cathedral

An overflow congregation that filled the cathedral, parish house and close greeted American Baptist evangelist, Billy Graham, when he preached at the American Pro-Cathedral of the Holy Trinity, Paris, at the invitation of the Very Rev. Sturgis Lee Riddle, dean.

Dr. Graham's appearance at the cathedral accompanied the start of a five-day evangelistic campaign in the Velodrome d'Hiver. The campaign, sponsored by the French Reformed Church, drew 10,000 spectators.

Dean Riddle conducted the cathedral service. Participating, besides Dr. Graham, were the Rev. Dr. G. P. T. Sargent, rector emeritus of New York's St. Bartholomew's Church; the Rev. William Orr, rector of St. Ann's, Amsterdam, N. Y.; Dr. Grady Wilson, associate to Billy Graham, and Dr. Everett Clinchy, president of the National Conference of Christians and Jews.

In welcoming Dr. Graham to the cathedral, Dean Riddle observed that the Anglican Church had lost John Wesley and the Methodists because of its lack of understanding and sympathy. He quoted the 18th century Bishop Butler, who proposed a new suffrage for the Litany: "From all enthusiasm and divers ills, Good Lord, deliver us." He said the Church was determined not to make the same mistake again.

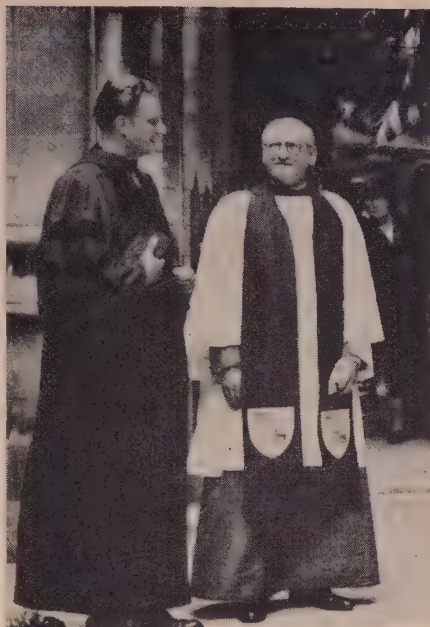
During his visit to Paris, Billy Graham addressed the American Club, oldest American civic organization in Europe.

Following closely on the heels of Billy Graham's appearance, the cathedral was the setting for commemoration exercises marking the 30th anniversary of St. Sergius Institute of Orthodox Theology—the institution which awarded Presiding Bishop Henry Knox Sherrill an honorary Doctor of Sacred Theology degree (*ECnews*, Feb. 21, 1954.) The Episcopal Church contributes largely to the Orthodox seminary's support through the World Council of Churches and the annual Good Friday offering.

## Pacific Conclaves

Sixteen overseas bishops will meet in Honolulu a week before General Convention to decide on the overseas program for the next three years.

They will also discuss opportunities for developing new missions.



AP Photo

Dr. Graham (l.) and Dean Riddle

The Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, will be host at the conference, which will be held at a Waikiki hotel still to be chosen.

Presiding will be the Rt. Rev. John B. Bentley, head of National Council's Overseas Department.

Bishops from Liberia, Brazil, the West Indies, Panama Canal Zone, Mexico, Alaska, the Philippines and Japan will arrive Aug. 27 and 28 for the meetings.

Meanwhile a laymen's conference was held, June 10-12, in Honolulu, presided over by the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work.

With him were John Reinhardt, National Council's Director of Promotion, and William Siegmund, head of laymen's work for the Eighth Province.

Working on arrangements in Honolulu were Thomas Major and John Harding, the latter being diocesan key layman.

## Travelers

Embarking in different directions this summer are the Rev. Canon Bernard S. Newman, vicar of New York's Trinity Parish, who left June 15 for Europe, and the Rev. Massey H. Shepherd, Jr., Professor of Liturgics at the Church Divinity School of the Pacific, who departed June 12 for the Far East.

Canon Newman was scheduled to preach, July 3, at the American Pro-Cathedral of the Holy Trinity, Paris,

at a patriotic service in observance of the Fourth of July.

He was also scheduled to take part, July 12, in a ceremony in the Hall of Honor, Versailles. At this time a slab from the original weatherworn monument to Col. Stephan Rochefontaine in St. Paul's Churchyard, N. Y. C., was to have been presented jointly by Trinity Church and the Society of American Military Engineers.

Rochefontaine was the first Chief of U. S. Army Engineers appointed by George Washington in 1794.

Dr. Shepherd, a member of General Convention's Standing Liturgical Commission and considered one of the foremost liturgical scholars in the Anglican Communion, will hold a series of conferences on Church history and Prayer Book matters in Japan, Hong Kong and the Philippines.

In Japan he will meet with the Liturgical Commission of the Nippon Seikokwai and lecture at Central Theological College and the student center of St. Paul's University, Tokyo.

At the invitation of the Rt. Rev. Ronald O. Hall, Bishop of the Diocese of Victoria, Hong Kong, he will hold conferences with British and Chinese clergy.

In the Philippines his visits will be divided between Episcopal clergy and leaders of the newly-recognized Philippine Independent Episcopal Church.

## In Brief . . .

**The Rev. John S. McDuffie**, assistant to the Very Rev. M. Richard MacDonald, dean of the Cathedral of St. Luke, Ancon, C. Z., is returning to the Diocese of North Carolina after finishing a three-year tour of duty on the isthmus. He has served in Bluefields, Nicaragua; St. Peter's, La Boca and St. Simon's, Gamboa.

**The Archbishop of Canterbury**, the Most Rev. Dr. Geoffrey Francis Fisher, has returned to England after inaugurating the new Province of Central Africa, elevating Dr. Edward F. Paget, Bishop of Mashonaland, to archbishop of the new province, and consecrating four native priests to the episcopate in the first such consecration of native candidates on African soil. Consecrated were the Rev. Messrs. Festo Oland and Obadiah Kariuki, to be assistant bishops to the Bishop of Mombasa; the Rev. Canon Daniel Atong, Assistant Bishop in the Sudan and the Rev. Yohana Omari, Assistant Bishop of Central Tanganyika.



## Business Practices... and Christianity

**A**LMOST all Americans are in some way involved in commerce or industry. Ours is a business society. According to a recent poll, 96% of all Americans profess a belief in God, the majority calling themselves Christians. Under these circumstances, it is surprising such widespread doubt and confusion should exist as to what Christianity has to do with business.

It would never have occurred to our ancestors a few centuries ago that the portion of their lives devoted to earning a living might somehow be dissociated from their religion. Their lives were regulated by the Church and completely permeated by the consciousness of being children of God.

Today a large number of people, including many church-going Christians, have consciously or unconsciously compartmentalized their lives. Sunday, church and religion have no definite relationship to the everyday problems of making a living. Many people believe that the Church should stay out of business, that business is beyond the scope of the Church's legitimate interest or activities.

### Snares and Pitfalls

In the last few hundred years, western civilization in general has drifted from an almost universal consciousness of life's total subjection to God to an almost complete rejection of Him from some of life's greatest areas. This story has been told clearly and eloquently in a number of recent books. (*Ethics in a Business Society*, by Marquis Childs and Douglas Cater, is an outstanding example.)

It would be useful to consider whether Christians—especially American Christians—may not have lost certain priceless insights of their forebears. In what ways has the contemporary Christian conscience been led astray in its effort to relate the Faith to the every-day problems of making a living? Snares and pitfalls lie waiting for the Christian businessman who seeks to relate his economic activities to his Faith. Turning a spotlight on a number of these may illuminate the path to bold and new Christian understanding of these activities.

### Must be Vigilant

In the first place, Christians cannot easily forget that they are on clear-cut notice: They must not let business become the central interest and object of their lives. Christ said: "What should it profit a man to gain the entire world and lose his own soul?" Business success can tempt a man into believing that he is independent of God. Christian businessmen must be vigilant to keep their business efforts or success from crowding God out of the center of their lives.

Christ's words are as meaningful today as when they were spoken: "No man can serve two masters... Ye cannot serve God and Mammon."

Another questionable tendency is spread by businessmen who increasingly realize that in business, as in all other aspects of life, honesty and consideration for the interests of others constitutes the best policy: In utterly good faith they are likely to say that Christianity is good because it fosters respect for the individual, and that this respect is essential to economic freedom. Stated more bluntly, the proposition is that Christianity is good because it fosters free enterprise.

This is an unfortunate and misleading proposition. It implies that Christianity fostered the growth of capitalism (a complex and argumentative question). The most extreme adherents of this view draw the additional implication that Christianity is incompatible with other economic systems. Yet, both the history and the nature of the Christian Faith demonstrates that it cannot be identified with or circumscribed by any single economic system.

Using free enterprise to justify Christianity is harmful to both. It is the right result, but the wrong reason for it. Most Americans agree that a free-choice economic system is in the best interests of the entire community. It is not appropriate, however, to idealize this system into an argument in favor of Christianity. This form of logic on the part of business philosophers stems from an inadequate understanding of the Christian Faith. It especially reveals a failure to grasp the true source of man's dignity: Without God, man is nothing.

### Instructions Forgotten

Another common pitfall and easy rationalization of improper business practices is that God is a "victim" of "apocalyptic unconcern," that He is so involved in guiding the sweep of history, in preparing the end of the world and the Last Judgment, that He has no time or interest in our daily problems. We may therefore conduct our private business lives without, as it were, attracting His attention. But Jesus said, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: Ye are of more value than many sparrows." (Luke 12:6-7).

Still another trap lies waiting for those who would measure divine favor by financial success. This is the "God helps those who help themselves" school. An early member, Cotton Mather, once wrote: "You cannot but acknowledge that it is the Sovereign God who has bestowed upon you the



riches which distinguish you." But Mather lived long before the era of large-scale commercial enterprise. As Childs and Cater point out, Mather did not sufficiently observe even in his own day the many who achieve riches with the sole intent of glorifying themselves. He had forgotten our Lord's instructions: The Parable of the Rich Fool (Luke 12:16-21): the warning to "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

### A Golden Opportunity

The relationship between economic laws and Christian obligations offers another pitfall for the thoughtful but unwary Christian. The 18th century dogma of Adam Smith's popularizers is now seen in larger perspective. It is no longer taken as axiomatic that individual self-interest, if unfettered by outside restraints, will inevitably lead to the greatest economic good of the greatest number. We do not share the unreconstructed individualist views of a certain publisher who would abolish all institutions including public schools, the postal system and organized churches, which in any way inhibit the free exercise of individual self-interest. We realize that this economic theory was tested and found inadequate. It was useful in breaking down feudal obligations and restraints on economic activity exercised by the King and the Church during the middle ages.

We seem to have arrived at a point in history where, due to the balance of economic forces, the Church again has golden opportunity to make its ethical and moral teachings felt in the inner councils of all economic and political groups. Economic laws have never been more sacrosanct than the Gospel of Jesus Christ. Today there is less plausible explanation for a failure to realize this fact than at any time during the last 200 years. The inconsistency between loving one's neighbor and pursuing one's own self-interest even at the neighbor's expense, stands out today with renewed clarity.

Two centuries of confusion on this question, resulting from popularization of the dogma of unqualified economic individualism, seems to have ended. We recognize and appreciate the benefits of economic individualism. We also recognize that there are certain broad limits to these benefits, and that among these limits are our Christian obligations to our fellow man. Fortunately, most businesses today realize that ethical operations and due regard for the individual interests and aspirations of employees and customers are both right practice and good business. There are many encouraging examples of emphasis upon good human relations in the business world. Some companies have hired chaplains and even built chapels for their employees. Others have personnel devoted full time to seeking ways of improving morale and, in gen-

eral, helping employees to gain more satisfaction from their jobs. Not all of these developments stem directly from Christian motives, but the set of the current is in the right direction. Recognition of the essential individuality of employees is becoming a new and paramount form of individualism.

### 'Prop' for Status Quo

Finally, a pitfall exists for those who would use Christianity as a prop for the *status quo*. The dynamic nature of American business itself protests against this tendency. Hence, it is not as strong in the United States as it was a century ago. It has always been difficult to sell American workmen they are destined by God to remain in the economic circumstances to which they were born. The attitude occasionally appears, in England and in other Christian capitalistic countries where a relatively static level of production has led to more emphasis upon equitable distribution of the national product than upon increasing its size and diversity. Nevertheless, it is difficult to understand how Christianity could ever have been used to maintain a rigid social and business hierarchy. Human relationships are not and cannot be perfect and therefore static until the Kingdom of God truly reigns on earth. In the meantime, it is difficult for modern Americans to conceive of any place, even Heaven, where there is no chance for advancement.

### Social Responsibilities

Fundamentally, Christians are obliged to reflect upon the goals toward which their individual business lives are directed. Obviously, no business which is not profitable will long endure. Within this limitation, what should we seek to achieve in the conduct of our business? Professor Howard R. Bowen of Williams College, in a book entitled *Social Responsibilities of Business Men*, maintains that the larger goal of economic activity, as well as of all other human activity, is love of our fellow man. This love is reflected in the goals of a good life and a good society. What does this mean in more specific terms? To answer this question, Prof. Bowen lists subordinate goals toward which economic decisions should be directed. They include fellowship, humility, enlightenment, creativity, security, freedom and justice. All Christians may not agree precisely with Prof. Bowen's definition of subordinate goals. Some of the goals may be thought impractical. It should be agreed, however, that the Christian Faith creates an obligation to think this problem through and to crystallize the long-range objectives, in addition to a monetary profit, toward which one's business life is directed. Doing this will go far toward bridging the gap between our daily occupations and our Faith. We shall see more clearly the relevance, indeed the essential inter-relationship between our job and our religion.



# *An Open Letter On* **What an Alcoholic Can**



*'The door out of alcoholism's dark room of despair opens inward. You can't force your way through it the wrong way. The first step to recovery is opening the door, letting God . . . and others come in to help'*

**D**EAR BEN: For the past two years I have known that you were wrestling with the problem of Alcoholism. As you know, your wife has spoken to me about it and has informed you that she discussed the matter with me and urged you to do the same. You did not then, and have not since, so I must presume that you intend solving this problem by yourself.

As your minister, may I extend this unsolicited advice, knowing in advance that it might not be heeded but feeling compelled to do so as part of my pastoral responsibility to you.

I remember all too vividly writing a parishioner some years ago telling him that he must come to talk over the problems in his marriage stating that my own evaluation was that his marriage was near the point of rupture. My evaluation was tragically correct, for he picked up this

letter in the mail box the next day, and entered the house to find a note from his wife stating that she had gone home for keeps.

A minister must choose between offering advice when it is not requested, and living with his own conscience, knowing he should help—but finding no channel of communication with his parishioner, save something of this kind. You may answer this letter, or ignore it and we will never mention it, but since you are not seeking help in this problem I feel I must write from my own experience and tell you what an alcoholic can do to help himself.

The first thing that is required, if an alcoholic is to help himself, is to face the problem. Most alcoholics resist counseling. That is quite natural, for few persons understand an alcoholic. The wife or husband is generally hostile. Friends plead with you, parents cry over you. Doctors

are often cynical or indifferent and social workers disgusted. Some ministers are horribly sentimental or condemning in their attitude toward you. You have had so much poor advice from "Job's counselors" there is little wonder you avoid counseling at the present time.

But if you function as 101 per cent of alcoholics you have built up in your own mind a wall of rationalization. It is the only thing worse for you than the advice you get. The alcoholic justifies all his actions in his own mind. It's his wife's fault, his mother's, the nature of the job, or maybe it just got dark early today.

In addition to rationalization there is always the counterpart, called the "alibi system." There was a time in my young son's life when he always gave a reason for his own failures by stating what was at fault, other than his own inability to achieve the desired result. As long as



# Do To Help Himself

you keep an alibi system running a parallel to your rationalization, you simply can not face the problem and therefore it will not be solved. The greatest fallacy in the alibi system is that when you take over the responsibility of giving up drink on your own, then it's your baby and you cannot blame others for not helping you.

I realize, however, that there is a reason for your drinking. I know that it gives temporary relief, that it has its own reward; that more specifically it solves for the time being all your problems. Non-alcoholics cannot understand this. They have never experienced the feeling of anguish, frustration, despair and anguish that you know will disappear if you only get those first two or three drinks pulsing through your blood. But I also know that you have tremendous periods of remorse when you do sober up. I realize that you want to give up this habit far more than others want you to give it up.

Some persons would rather die than give up drinking and that is just what some of them do in time. Alcoholism is the third largest public health problem in America today. Thousands die each year rather than face what they might uncover or discover about themselves if they sobered up long enough to evaluate life.

There are many who will try to explain the fact that the reason you have not stopped drinking is the fact that you have not yet hit bottom. The A.A.'s speak of *high bottom* and *low bottom* drinkers, meaning, of course, that some stop early, some stop late. Generally speaking, it means that there is a level of suffering which the alcoholic reaches because of his drinking which becomes unbearable to him despite other rewards provided by the use of alcohol.

Yet many persons have turned back before reaching bottom, although it is equally true that many

reach bottom and never turn back. Therefore hitting bottom is not the prerequisite for sobriety nor the assurance of recovery.

Recovery is based on hope. People *do* recover. There are over 130,000 members of Alcoholics Anonymous who are living witnesses to the hope of recovery. So let's consider this hope of getting well, for alcoholism is a sickness, but not an incurable one.

The first paradox in trying to tell you how you can help yourself is to tell you that you *must seek outside help*. An alcoholic is one who reacts to alcohol in a way that is different from other persons whom we shall simply classify as non-alcoholics. The alcoholic drinks more than others. More often, more in quantity, and for more days in a row than he intended. In fact the man who can choose to drink or not to drink, and actually chooses not to drink, is not an alcoholic. An alcoholic can take it or leave it, but he always takes it. The distinguishing characteristic of the alcoholic is that he cannot stop drinking, once he has begun. Or as one person telling his own story described

tells me he is going to stop drinking on his own, by his own means, and without the help of A.A., rehabilitation plans or what have you, I know at that moment one inevitable certainty! That person will get drunk again.

I do not know the odds, but certainly it must be about 99 to 1 against self-help that eliminates allowing others to help you. In fact when I have asked persons to let me call in A.A., send them to a Mental Health Clinic, or to a planned rehabilitation program in a hospital and they reject any suggested plan, it is in reality telling me to keep my nose out of their business. All I can do is back away and hope.

When this happens between patient and a medical doctor discussing an organic disease, the doctor can easily say, "unless you accept my advice and follow prescribed treatment I will withdraw from this case and not be responsible for your life." But the minister remains eternally committed to his patients. He is under Holy Orders to serve his flock, despite their rejection. This may result in culturing his own brand of ulcers, but in conscience he just can't let go.

There are many types of help which you can use. First of all there is medical help. If you have been drinking a long time your body has taken a terrific beating. Alcohol is not a poison and it does not injure your body. It is a deficient food which gives you

energy to keep going, but it allows your body to become depleted by exhausting the vitamin deposits, decreases resistance to disease, and in general subject to severe malnutrition. So you may need medical help before moving into other areas of assistance.

There is also a specialized form of medical help which is called psychiatry. You are probably convinced at this point in your life that your

(CONTINUED ON PAGE 29)

**This third and final article in the important series on alcoholism was written by an Anonymous Priest. It was preceded by Dr. Selden D. Bacon's "What Is An Alcoholic?" in our June 26 issue, and Ernest A. Shepherd's "Helping An Alcoholic," in the July 10 issue.**

his basic problem, "I could always stop drinking, but I could not stop starting again."

If you seek help in overcoming your drinking pattern you have initiated the action. No one has then forced it upon you. In my ministry I have dealt with scores of alcoholics. In some cases I have succeeded miraculously; often I have failed miserably.

But this fact I do know for certain: Whenever I find a person who



# Facing A 'Dilemma' In

By H. LAKDASA J. DE MEL

(Bishop of Kurunagala, Ceylon)



Prospects for the Church of India, Pakistan, Burma and Ceylon cited by a bishop, who says of union schemes: . . . 'Never has the attractiveness of Anglican solidarity struck so forcibly as at a time when . . . we are on the way to voting ourselves out of it'

OUR PROVINCE of the Church of India, Pakistan, Burma and Ceylon, which started as the Church of England in India, came into being with the rise of British influence.

First came the chaplains to the East India Company, who built the earliest Anglican churches and whose successors ministered to their own countrymen when the British government took over and created an ecclesiastical establishment. Then came the missionaries, beginning with one sent by the Society for the Propagation of the Gospel in 1789, in whose wake came others supported by the Society for the Promotion of Christian Knowledge, Church Missionary Society and Church of England Zenana Missionary Society, the only Anglican women's missionary group.

To these great societies in the main we owe our existence. As the Church grew amongst the indigenous population it became clear that only an Indian Church could cope with the situation, and not a number of Dioceses of Indian soil under the superintendence of a remote Archbishop of Canterbury.

Although synodal government had grown up amongst our fellow Anglicans in Scotland, Ireland and the U. S. A., in New Zealand, Canada, Australia, South Africa and the West Indies, it was not until 1930 that the severing of legal links with the Church of England placed responsibility firmly on our shoulders.

Our Church has never been in a hurry! Great men had seen the need for this half a century before and worked to create the noble constitution we adopted with its forthright ideal of a regional church thus expressed: "The liberty of a regional church has enabled, and may in any place enable, the God-given genius

of great nations to find its appropriate expression in the worship and work of the Church, and so the riches of the nations have been carried into the city of God. Yet they have been brought in as things offered to God to be hallowed by His acceptance and recreated by His Spirit.

It was greatly to the credit of the Church that ecclesiastical independence in 1930 had preceded the political independence of 1947. Christians had taken their fair share in patriotic endeavors and not least in a mediatorial capacity in times of civil disobedience. Christian leaders, like the

Rev. C. F. Andrews and Bishop Foss Westcott, were admired and trusted by Gandhiji and his followers. There was no fifth column activity by the Church when political independence was within grasp. Our men and women served faithfully in the armed forces, the civil and social services.

Yet the very fact that Christianity was so closely bound up with the culture of the West and preached in inevitably western forms by the missionaries who came in with the growth of Portuguese, Dutch and British power, helped to create the suspicion that it would destroy rather

*Twenty bishops in fourteen dioceses, from West Pakistan to North India to Burma to Ceylon, care for 'flocks totalling now about 300,000 souls'*





# Asia

man fulfill the whole of the religious experience of our ancient peoples and great as naught the work of the sages and seers who had purified and inspired the endeavors of our ancestors.

It was useless to challenge the unkind statement that, "Christians are strangers in their own country and aliens in their own home," while in architecture, music, art and liturgy the bulk of our witness was foreign. The influence of the ancient Syrian church of Malabar had been too local, while those who turned to Christ were preached by the missionaries from Europe reflected inevitably the tastes and some of the phobias of their benefactors.

The impact of the modern education which then came to India meant the overthrow of many cherished customs, and rightly so; but in some Christian quarters a superficial westernization without gains which would compensate for the losses, gave much offence. Add to this the overwhelmingly non-Indian leadership of the church, and you have a situation in which much has to be done to convince people that we produce not only Indian Christians but Christian Indians.

Political independence brought its own sharp challenge to a Church which was but partially awake to the pressures of history in its modern tempo. The comforting Pax Britannica (to which, make no mistake, we owe a great deal) is now no more. Responsibility rests in the hands of politicians who have some of them been critical of the Church and her "denationalized" children.

How is the challenge to be met? One Indian statesman, recently asked what the chances are of Christian survival in India, candidly said: "You will survive, but through absorption into Hinduism." A greater personage than he, when asked the same question, said: "Vindicate yourselves." Clearly it is the latter course we must take, but it will be continuously hampered by the dangers of the former with its temptations to syncretism.

The situation is further complicated by the omnipotence claimed by the modern state which cries out

loudly for a surrender to Caesar of many of the things which are God's. It is a temptation to many the world over to trust more and more in the welfare state, which some day will clearly manifest its shortcomings—to the great disillusionment of many. The political advertising of worldly gain and the specious blandishments of materialistic systems may temporarily dazzle, but never completely satisfy men, for we live by bread but not by bread alone. Yet men may be misled for long periods until this spiritual truth becomes luminous.

Another complication was added at the attainment of independence along with the creation of a new state, and the Church of India, Burma and Ceylon became the Church of India, Pakistan, Burma and Ceylon, with an additional area of restriction in the movement of men and money. In the same year, 1947, came also the dismemberment of our ecclesiastical Province through the release of the four Dioceses without which the Church of South India could not have come into being with an historic Episcopate. The prospect of ultimate gain has had to comfort us for the loss of over half our Church membership with that part of the Province which had the oldest Christian tradition. And how valuable and stabilizing is such a spiritual inheritance in the face of the temptations to communalism given by linguisti-

cally divided states, and by the Hindu caste system.

Against this background, the twenty Bishops in fourteen Dioceses seek to shepherd their flocks totalling about 300,000 souls. Lahore Diocese is in West Pakistan, Rangoon in Burma, Colombo and Kurunagala in Ceylon, the remaining ten in North India. Our spiritual ties and constitution keep us together in the welcome bond of true synodical government, with its pattern from the Early Church.

Will the increasing barriers of visas and exchange controls frustrate the superb witness of a Province which has so far triumphed over national boundaries? Regulations which interrupted the annual gatherings of the Episcopate for synods or meetings could disrupt the work of the Province, for we are a free Church with the Episcopal Synod sitting with assessors, as our final authority and court of appeal.

Again, a movement by some Indian politicians to regulate the ingress of missionaries may, if it spreads to all our territories, seriously embarrass nine Diocesans, for only the remaining five are nationals. Of the assistant Bishops, three are nationals, three are not. In our Indian Metropolitan at Calcutta, we have one born to carry the wearying anxieties of exalted office in the Church, but his present predicament is largely due to lack of

(CONTINUED ON PAGE 33)

*At Minneapolis: (l-r) Bombay's Bishop Lash, Amritsar's Bishop Wilkinson, Principal de Soysa of Ceylon Divinity School, the Rev. J. Masih, Pakistan*







Harold M. Lambert Studios

## WHAT THE YOUNGER GENERATION IS ASKING

# On 'Managing' Parents

Act your age—Convince elders you are 'mature'

With Answers By DORA CHAPLIN

THE CONTENTS of my mail-bag remind me at times of a fascinating pattern on a patch-work quilt: The design seems to be made up of Question Marks. Why? What? How? This is *good*. Whether we are old or young, when we stop asking the great questions we cease to grow.

The small corner of the design offered to you this week shows an ever-recurring question: "why?," say the teenagers. "Why don't my parents trust me?" A second letter shows how the laity are being questioned themselves on the Church's convictions about marriage and divorce. Comments from two adults remind us that others like to send a word of appreciation, or a constructive criticism. We welcome both.

Dear Mrs. Chaplin:

Why don't parents understand the late hours of dates and dances? In our family we have big arguments about it. When you are out it is miserable to have to say you must be home earlier than the others, and you feel like a sissy. What time do *you* think high school kids should be in at night? How can I make my parents trust me?

P. (Boy, 16 years)

Dear P.:

I suppose it is poor comfort to you, but you might be interested to know that this question ranks high on the list as one of the most common problems in families. Sometimes it is father who is the worrier, sometimes mother. At other times they sit and agonize together, poor things.

Let's try to get inside your parents' shoes, and think from their point of view. There is a whole list of things for parents to worry about, and I don't know whether your father and mother have some particular concerns, or whether they are a little troubled about all of the dangers besetting young people who are "out on their own" at night.

If we could think their thoughts I suppose we might group "Things Parents Want to Know" under three headings. 1. Who's driving the car, and how? Is the car in good shape? Has the driver been drinking? 2. What set of young people is my son or daughter going to be with tonight? Or, if you are going out as a couple, are these two people grown up enough to have a sense of responsibility for each other? 3. Will they be as tired

out and ill-tempered as they were after the last date, through staying out too late? If so, church and school will suffer, and we have to live with them.

There's only one way to meet a lot of these fears. Don't rave and storm and bang doors (some people do!) to convince your elders how mature and independent you are, because you are only telling them the reverse. Meet them on their own ground as far as you are able. (Perhaps you've already ready tried the noisy method; if so, you will have farther to travel and need more patience with them than if you were starting from scratch.) In other words, it's no use *telling* people you are grown up, you have to *act* that way.

Try to avoid the frontal attack. Sit down with them when you (and they) are not under pressure, and find out what's bothering them. I believe it will be one of the fears we've mentioned. Then face it honestly with them. For instance, if it's third drinking, I think it would be reasonable for a girl (or boy, for that matter) to promise that if the one who has agreed to drive you home is obviously unfit, you will either get someone else to drive or telephone home for help.

Parents would rather go out a night than have their offspring killed or injured. Don't whine, "But nobody else in our crowd does it," because that is always an irritant! Give suggestions from your parents. Explain cheerfully that the senior problem is different from a movie date and therefore you need more time out. I cannot give you a set time, because it varies in different neighborhoods.

As we have often remarked in this column, parents are reluctant in many cases to see that their children are children no longer, and they have to be helped along. Don't spoil your good work by suddenly acting like a spoiled ten-year-old. If you promise to be home by a certain time, keep your word. Remember that your parents love you, although you think they have strange ways of showing it. Remember, too, that the dangers they see are real ones, and that you have to convince them of your knowledge of the difficulties and your ability to meet them. Of course, if they try the "When I was a boy I had to be in at eight-thirty at night" method, that's too bad, and you will have to be more adult and patient than ever before.

Dear Mrs. Chaplin:

I'm a junior in college and we have been arguing about the Episcopal Church's position on Christian Marriage.

(CONTINUED ON PAGE 3)



# The Great Adventure

Swedish film preserves the 'wonder' of nature

By VAN A. HARVEY

ONE OF the consequences of the increasing urbanization of our life is the loss of the genuine appreciation of nature for its own sake. Not that we don't retreat on the holidays to the woods and forests and national parks, for we do, but the very word we use to describe such a retreat, "sightseeing," implies the militaristic attitude we assume toward them.

We assume that nature exists for our own pleasure and we praise or blame it relative to whether it blesses or frustrates our own momentary purposes. We stand in relation to nature too much as we stand in relation to everything else—as consumers and buyers. Even the nature films which Walt Disney has done so much to popularize tend to reflect this same lack of appreciation for the depth and mystery of nature. Far too often, Disney focusses on the bizarre and the spectacular and compels nature to entertain us by humanizing a prairie dog or animating a seal or forcing the birds to dance for us by means of trick photography. In the process, nature loses its wonder and awesomeness and becomes cute or folksy.

## On a Farm in Sweden

*The Great Adventure*, on the other hand, is a motion picture which preserves this wonder. So well, in fact, that it sometimes appears to be more poetic than descriptive. Seeming to have no other purpose than appreciation, the camera dwells as lovingly and unhurriedly on a spiderweb shimmering with the morning frost as on a baby fox cavorting with another. The camera does not seek out the cute nor avoid the violent. Everything shades imperceptibly into the processes of nature.

Yet, none of us knows nature except in relation to ourselves—nature seen through human eyes. In this sense nature is seen, as it were, through the eyes of innocence. This is as it was intended to be for the picture is about—if it can be said to be about anything—a ten-year-old boy and his experience on a farm in central Sweden. Nothing extraordinary happens and yet everything in a sense is extraordinary, for nature is

restored in its freshness and poignancy, a restoration to which the only adequate response is appreciation; a response, I suddenly realized upon leaving the theater, which is becoming increasingly infrequent in this day and age.

The picture was made in Sweden by Arne Sucksdorff and was presented by Louis de Rochemont, familiar to most readers for his film "Martin Luther." Sucksdorff himself once spent such a summer on a farm in Sweden, and this film is touched by the nostalgic mists of childhood memory.

LIFE magazine in a recent issue has related the more prosaic facts about it; that it required 250,000 feet of film and three years to produce. But what makes the picture a work of art is not its cost nor even the labor, but its lyric beauty; a beauty, incidentally, that is enhanced as few pictures are by a very fine commentary which has a freshness and poetic quality of its own.

## Nature As it IS

The ten-year-old boy and his six-year-old brother save an otter that is about to be trapped and they hide it for months in the hayloft of their barn. Feeding it during the winter months becomes their greatest problem, and when the ice on the lake becomes too thick to allow them to fish they exhaust their piggy banks to buy their charge some herring.

As much a pet as a dog or a cat, answering by name to a call, the otter and boys are inseparable. He hobbles behind them as they ski across a frozen lake or races them as they slide down a bank of snow. The otter is more than a pet. It is the symbol of childhood innocence and the dreams of that innocence. When the otter runs away in the spring to return to the woods, the boy Arne realizes that "no one can cage a dream alive for long no matter how kind the keeper."

Both Disney and Sucksdorff understand that nature is not to be romanticized, that cruelty and horror pervade it as well as joy and beauty. Both realize as well that man discerns this dark side of nature, that inno-

(CONTINUED ON PAGE 35)

## HUNDREDS OF IDEAS

### for BRONZE PLAQUES

FREE brochure shows original ideas for solid bronze plaques — name-plates, awards, testimonials, honor rolls, memorials, markers.

Write for FREE Brochure A. For trophy, medal, cup ideas ask for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.

Dept. 52—150 West 22 St., New York 11

Serving the Church since 1884

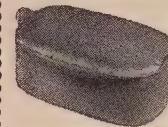
BOOKS — PRAYER BOOKS — BIBLES  
CHURCH SCHOOL TEXTS & SUPPLIES  
BRASS & SILVER APPOINTMENTS  
VESTMENTS

MOREHOUSE-GORHAM CO.

New York . . . 14 E. 41st St.

Chicago . . . 29 E. Madison St. San Francisco . . . 261 Golden Gate Ave.

## KNEELING HASSOCKS



This plastic-covered kneeler is filled with resilient granulated cork and foam rubber. Priced in accordance with quantity desired. Pew seat and communion cushions to order.

Samuel Collins

68-12 Yellowstone Blvd.  
Forest Hills, Long Island, New York

## CHRISTIAN HEALING IN THE CHURCH

### SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

Fellowship of St. Luke

2243 Front St.

San Diego 1, Calif.

## CHURCH LINENS

Beautiful qualities of  
IRISH LINEN

by the yard free samples

MADEIRA EMBROIDERED

Altar Linens made up to order.

Ecclesiastical Transfer Patterns

Plexiglass Pall Foundations

5 1/2", 6", 6 1/2" and 7" . . . \$1.00

MARY MOORE, Importer

Box 394 EC • Davenport, Iowa



Stained Glass Windows

EXPERT CRAFTSMANSHIP

FINEST MATERIALS

A WINDOW FOR EVERY BUDGET

PROMPT DELIVERIES

R. GEISSLER, INC.

23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

When writing to advertisers  
please mention  
EPISCOPAL CHURCHNEWS



Do you need  
daily  
spiritual help  
and guidance?  
You can get it  
in  
**FORWARD**  
— day by day —

It's published 5 times a year for the church seasons. The annual subscription price is only 50 cents. A dollar bill pays for two years.

Subscribe now, and you start with the Summer (20th Anniversary) number—an anthology of the choicest readings in this publication during the past two decades. 128 pages.

**WRITE FOR COMPLETE LIST OF  
FORWARD MOVEMENT PUBLICATIONS**

150 pamphlets to choose from—attractively printed pieces offering information about the Episcopal Church, instruction, inspiration, help in your prayers. All written specially for lay-folk. The cost is trivial. The combined price list and order blank makes it easy to order. *Write for one.*

**FORWARD MOVEMENT  
PUBLICATIONS**

412 Sycamore Street  
CINCINNATI 2, OHIO

**BOOK REVIEWS**

# Christian Classics

Two new volumes devoted to works of Augustine

By EDMUND FULLER

THE TWO newest volumes in Westminster's fine Library of Christian Classics, numbers VII and VIII, both are devoted to the works of Augustine, completing the group of three representing that great figure.

► **Augustine: Confessions and Enchiridion (Vol. VII).** Tr. and edited by Albert C. Outler, Westminster Press. 423 pp. \$5.00.

► **Augustine: Later Works (Vol. VIII).** Tr. and edited by John Burnaby, Westminster Press. 359 pp. \$5.00.

In Mr. Outler's words: "Like a colossus bestriding two worlds, Augustine stands as the last patristic and the first medieval father of Western Christianity . . . His own self-chosen project was to save Christianity from the disruption of heresy and the calumnies of the pagans, and, above everything else, to renew and exalt the faithful hearing of the gospel of man's utter need and God's abundant grace. But the unforeseen result of this enterprise was to furnish the motifs of the Church's piety and doctrine for the next thousand years and more."

*The Confessions and Enchiridion* (the latter actually one of the "later works") are placed together because they represent a span. In the former, Augustine explores the mystery of God's grace in his own life, unfolding his own discovery of the nature and service of God. *The Enchiridion* (handbook), was written at the height of his mature theological powers at the request of one Laurentius, who asked of him a brief summary or treatise on the proper mode of worshipping or serving God. Augustine proceeded to fulfill this in terms of faith, hope, and love, beginning by an analysis of the Lord's Prayer.

He cautions his pupil, early: "If one is to have this wisdom, it is not enough just to put an *enchiridion* in the hand. It is also necessary that a great zeal be kindled in the heart."

*The Enchiridion*, then, is Augustine's concentrated summation of essential Christian teaching.

The great *Confessions* hardly re-

quire discussion here. Mr. Outler's translation is most readable. A word from him on the meaning of the title ". . . it obviously refers to the free acknowledgment, before God, of the truth one knows about oneself . . . but at the same time, and more importantly, *confiteri* means to acknowledge to God, the truth one knows about God."

Mr. Burnaby's work on Vol. VIII is equally fine. The largest item in it consists of selections from *The Trinity*.

At a historic time when unity of the Church was essential, the clarifying of the mystery of the unity of God in three was urgent. Hence, this is one of Augustine's most important works—but one of the more difficult ones, I should add. Then follows his tract on *The Spirit and the Letters* and Ten Homilies on the First Epistle of St. John.

These selections, in the Editor's words, have "been made in order to provide examples of the finest works of Augustine, as speculative and mystical theologian, as Doctor Gratian, and as preacher of Charity."

A promising series of small, inexpensive books has been launched by Association Press. Hardbound and uniform in design, these titles are called *World Christian Books*, and are under the general editorship of that distinguished churchman and apologist, Bishop Stephen Neill. Four titles now are available: *Christianity and Science*, by Charles E. Raven; *The Christians' God*, by Stephen Neill; *Mark's Witness to Jesus Christ*, by Eduard Lohse, and *Christian Giving*, by V. S. Azariah. All from Association Press, ninety some pages in length, priced at \$1.25 each.

These first four indicate at once something of the range of the project and each is eminently worth having. Canon Raven, distinguished for his Gifford Lectures on science and religion, makes a lucidly simple, brief summation of the tension and balance between these areas in the present day. The great thing that has happened in science, since last century's rather complacent mechanistic concepts, is that "the iron determinism which a-



owed of no exceptions has been broken."

The late Bishop Azariah, of Dornal, India, was the first Indian Bishop in the Anglican Communion. His brief treatise on "Christian Giving," of which this is a new edition, already has a wide reputation for its searching examination of stewardship.

The German New Testament scholar, Eduard Lohse, offers a splendid introduction and review of the Gospel of Mark.

As for Bishop Neill's own volume, it might be called a simple exposition of the Doctrine of God, executed with his accustomed grace and clarity. I'll conclude my hearty endorsement of this series by quoting his summation of God's work in the order of creation:

1. things, like rocks and stones, which exist but do not breathe, grow, or produce seed that can grow onto other objects like themselves;

2. things, like plants, which live and reproduce their kind, but do not move;

3. things which live and move, and have a measure of intelligence (fishes, animals, birds);

4. man, who lives and moves and thinks and speaks and plans, and can stand outside himself, and judge himself;

5. the child of God, who in addition to all else knows God, loves and serves him, and so is being transformed into spirit.

I can give only a brief note to two interesting little books, both concerned in the largest sense with the impact of Scripture upon Shakespeare, and with his relationship to Christian philosophy and the Doctrine of Man. These are not the terms in which either book states its precise intentions, but they will serve.

► **Spiritual Values in Shakespeare.** By Earnest Marshall Howse. Abingdon Press. 158 pp. \$2.50.

► **Shakespeare and the Bible.** By Hamilton Coleman. Vantage Press. 43 pp. \$2.00.

The late Mr. Coleman was concerned primarily with establishing the enormous Scriptural knowledge which was a part of Shakespeare's cultural equipment and resource. This he does, with many illuminating commentaries, chiefly though not entirely by the method of parallelisms. It is a method which easily can seem forced, but is not excessively so here. Undoubtedly it is stimulating and re-

(CONTINUED NEXT PAGE)



Ten million people, it is estimated, join daily in Bible reading, prayer and meditation through The Upper Room. You are invited to become a part of this world-wide fellowship of Christians who, in private devotions and at the family altar, find help and inspiration to meet the problems of each new day.

From the minds and hearts of Christian men and women of fifty different countries come the meditations for the September-October number. Together they call to Christians everywhere to join in worship. Here is an effective invitation to world Christian fellowship—an outstanding evidence of the worth of the missionary endeavor. Begin now to enjoy the blessings of daily devotions through this special issue of The Upper Room.

The September-October issue, the annual World Christian Fellowship number, is printed in 26 languages (30 editions). If your church or club is not already getting a supply of The Upper Room, begin this service to your members now.

Ten or more copies to one address, 5 cents per copy. Single copies, 10 cents. Individual subscriptions, direct to your home by mail, 50 cents per year. Special Air Mail Edition for Service men and youth, same prices. Spanish, 50 cents per year. Other language, \$1.00 per year. English Braille, \$2.00 per year.

## The Upper Room

The world's most widely used devotional guide

30 Editions — 26 Languages

1908 GRAND AVENUE

NASHVILLE, TENN.



## THE BOOK OF COMMON PRAYER

Produced by THE OFFICIAL PUBLISHING HOUSE OF THE PROTESTANT EPISCOPAL CHURCH

in the NEW convenient size (4 $\frac{1}{16}$ " x 6 $\frac{3}{8}$ ") with larger type for easier reading.

Black hand grained morocco, limp, gold edges, gold roll, (1632x) \$9.00

In red, (1633x), blue, (1634x), or maroon, (1635x) \$9.50

Combination Prayer Book and Hymnal in the same style,

In black binding, (1672x) \$12.50

In red, (1673x), blue, (1674x), or maroon, (1675x) \$13.50

At your bookstore THE SEABURY PRESS • GREENWICH, CONNECTICUT



# WANT TO GO TO GENERAL CONVENTION



## No Transportation!

Then turn to TRAVEL ARRANGEMENTS for the best accommodations by air. We are still holding space on several flights just prior to the opening of this most historic and colorful General Convention. Turn to us for help! That's our business—backed up by years of experience of handling travel for the National Council of the Episcopal Church.

Pay only 10 percent down when purchasing your tickets and the balance over a period of many months.

Write or wire for details

## Travel ARRANGEMENTS

NUMBER ONE FIFTH AVENUE, NEW YORK CITY

### RECOMMENDED READING

Augustine: Confessions and Enchiridion. Westminster Press. \$5.00.

Augustine: Later Works. Westminster Press. \$5.00.

Introductory Papers on Dante. Dorothy Sayers. Harper. \$4.00.

Now is the Time. Lillian Smith. Dell. 25c.

The Bent World. J. V. L. Casserley. Oxford. \$4.00.

Land & People of South Africa. Alan Paton. Lippincott. \$2.75.

The Words of Our Worship. Carroll E. Simcox. Morehouse. \$3.50.

The New Being. Paul Tillich. Scribners. \$2.75.

The Self & The Dramas of History. Niebuhr. Scribners. \$3.75.

Christian Faith Today. Stephen Neill. Penguin. 65c.

freshing in its juxtaposition of materials.

Dr. Howse, a Canadian, is less textually preoccupied, being more concerned with the view of man and the "moral theology" inherent in the plays. His book, therefore, is much the broader in scope of the two. I think it cannot fail to be valuable as an idea source, in agreement or disagreement, to all Shakespeare lovers, and especially those who deal with him in the classroom. His method, generally centered upon specific plays, is to base most of his chapters upon studies of the tragedies of indecision, jealousy, good and bad intentions, ingratitude, ambition, and so forth.

While on the subject of Shakespeare, those of you who like "literary detective stories" may be interested in Calvin Hoffman's ingenious *The Murder of the Man Who Was Shakespeare* (Julian Messner. 232 pp. \$3.95) which energetically plugs the idea that the plays all were written by Christopher Marlowe, in hiding on the continent after his supposed murder.

By the way, for parishes which have active drama groups, an authorized dramatization, in verse, of Alan Paton's great novel, is available, especially intended for the use of amateurs. *Cry the Beloved Country: A verse Drama*. By Felicia Komai, from the novel by Alan Paton. Friendship Press. 79 pp. \$1.50.

The job has been well done and is much to be recommended for group reading or full production. END

### IN OUR NEXT ISSUE

A special list of outstanding books to read while traveling to and from

### GENERAL CONVENTION



# - WHAT AN ALCOHOLIC CAN DO . . . -

Achievement of self-confidence important factor

(CONTINUED FROM PAGE 21)

life (or husband) needs the psychiatric help. In this you are right. She (or he) is as much a part of the problem as you are. The neurotic needs of the spouse are always involved, and it would be of real value for the spouse to receive outside help. Why not suggest that both of you seek outside help since both of you need it.

The best practical help in America today in finding sobriety is the Alcoholic Anonymous movement, commonly called A.A. I remember one evening standing in a little circle with a psychiatrist and a medical doctor who worked well with alcoholics. We were discussing our community problem in helping alcoholics and the psychiatrist said to the two of us: We've just got to admit that the A.A.'s have succeeded where the psychiatrist, the doctors and the Church has failed.

The pastor may be of inestimable value if used properly, and if he has some real knowledge of the problem. Yet all he knows will be of little value to you unless you go to him for help. The doctor can't wish your appendix out, and there is nothing I can do to help unless you really want me to.

## Must Have Good Care

Quite naturally there are certain requirements for recovery. First of all you must have good care. I know that when members of your family are ill they get the best. Surely in this matter you don't want less than the best. This may mean taking time off from your work to get well. Every community today has good medical facilities. Most towns of any size have A.A. groups, and psychiatric help can be arranged through any doctor's office.

The second requirement for recovery is that you must have a goal in sobriety to allow you to find compensations in sobriety which will be greater than the compensations you find in your drinking. You drink because at the moment you are certain that the immediate reward is greater than sobriety could bring. However, the recognition of the rewards of sobriety may mean a genuine inner change that allows you to reevaluate the desirable characteristics of life.

I had the good fortune to hear Dr. Harry M. Tiebout, psychiatrist, give his now famous lecture, "Surrender versus Compliance in Therapy," with

special reference to Alcoholism. He pointed out vividly the need to distinguish between submission and surrender. In submission the person agrees consciously but not unconsciously. The alcoholic promises wife, husband or parent that there will be no more drinking and states that the lesson has been learned, but lurking in the unconscious there is the feeling and knowledge, "there'll come a time I can drink and they won't know it." In submission and compliance with external pressure there is always inner tension, a dog-in-the-manger type of sobriety. Surrender cannot be forced, or brought about with logic, for it is a thing of the spirit. But surrender can be measured by the removal of tension and inner conflict which the person then possesses. Thousands of A.A. members testify of this release from turmoil that come when they admitted they were alcoholics and turned to God and others for help.

Perhaps the next point to present here is that although the goal of the alcoholic is sobriety we cannot lay too much stress on sobriety. Sobriety is the turning point, the means by which other things can be achieved now that the mind and energy can be released in other channels. The 12 Steps of A.A. include a statement that the person is entirely ready to remove all defects of character.

There is a period following the achievement of sobriety which is commonly referred to as the "dry drunk." The alcoholic is at this stage far more irritable, unreasonable and jumpy than when he is drinking. Convalescence in alcoholism is much more painful than the disease itself. But beyond this stage when prolonged sobriety has been achieved there are at least three other important factors to be sought.

One is the achievement of self confidence. No one can trust others who does not first trust self. We are not dealing at this point with logic, we are dealing with Faith. The essence of difference here in achieving self confidence and of being able to help one's self, is that Faith includes God and self improvement doesn't. Self confidence means letting God do His share of the work, which means it will get done. The universal experience of all A.A. members is that they found the ability to achieve sobriety after turning their lives over to God,

(CONTINUED NEXT PAGE)

## WHO IS The Rev. SAMUEL ENTWHISTLE



?

See this  
space  
next issue.

### CATHEDRAL STUDIO

Head of Washington Cathedral Altar Guild Silk damasks, linens & materials by the yd. Surplices, albs, Altar linens, stoles, burses & veils. My new book, Church Embroidery & Vestments 2nd ed. Complete instructions, 128 pp., 95 illus., vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 4th Ed., 15,000 sold to date 55c. Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. OL2-2752.

## Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

S. Clement's Church

20th and Cherry Streets, Phila. 3. Pa.



Cassocks—Surplices  
Eucharistic Vestments

All embroidery  
is hand done.

J. M. HALL, INC.

14 W. 40th St., N.Y. 18

TEL. CH 4-3306

## Altar Appointments

CROSSES • CANDLESTICKS  
VASES • PRO. CROSSES

Superb Craftsmanship

Louis J. Glasier

143 E. 54th St., NEW YORK 22, N.Y.



SUNDAY SCHOOL CHAIRS  
Manufactured in our own  
factory at Lawrenceville,  
Va. Buy Direct from Fac-  
tory. Free Catalog.

**FLOWERS** SCHOOL EQUIPMENT CO., Inc.  
327 W. Main, Richmond, Va.

## MOVING SOON?

Want to be sure of getting your EPISCOPAL CHURCHNEWS promptly?

At least 5 weeks before change takes effect write direct to us, giving date you're moving, old address and new address.

Write to EPISCOPAL CHURCHNEWS, 110 N. Adams St., Richmond 11, Virginia.



having found their own efforts produced unmanageable lives.

The second quality beyond sobriety is what, for lack of a better word, we might term integrity. It is more than morality. It implies being honest to self as well as to others.

The third area is *productivity*. The knowledge that you are doing, making, or giving rather than omitting, taking and getting sobriety without productivity that satisfies you will not remain in sobriety for long. That is why the A.A. member is a missionary. He must carry the message of sobriety to others and practice the principles in all his affairs.

Perhaps the essential factor we are dealing with in sobriety is the matter of finding the ability to love and to be loved. One of the characteristics of the alcoholic is the inability to love and to be loved. Unfortunately, many think the difficulty here lies in the fact that the alcoholic loves self too much to love others, but this is precisely what he cannot and does not do. The alcoholic cannot love his neighbor because he cannot love or accept himself. Here again we must enter the real realm of religion and accept the fact that no matter what has happened in the past, love must be accepted and returned, if the human heart is to be healed.

#### Love and Affection

Yet accepting or giving love means willingness to accept help. It may mean a complete change in life or it may mean little change. For some persons sobriety and accepting love change little of the routine of life but transform a life of conflict and tension to one of love and affection. For others it may mean a complete revolution. And we must not forget that sobriety and growth on the part of the alcoholic must mean growth and change in attitude on the part of your spouse or parent. To preserve your best chance of sobriety you must play this game as a team member. Once you attain sobriety and begin working with others in the spirit of love the entire family will be more inclined to let you quarterback the team than it did during the days you ran the family, but not as a team.

Right here I'll make you a little wager! You will find that you will be much happier with prolonged sobriety than you were when you drank intensively. But don't look for this happiness overnight. It took you some little time to get the alcoholic pattern really working, and it may take sometime to get it ironed out. So don't be discouraged. I remember

hearing one old time A.A. member tell a new group that he deteriorated spiritually, morally and physically and that he had to come back in reverse order. His body healed first, his moral life and attitudes next, but that it took him three years to feel he could set foot inside a church again. So don't feel you've got to make it in 30 days or 90. If you slip, just mark it down to experience and start again. The ones who make it the first time may have just a taint of intolerance toward those who don't. I don't advise a first slip, but if it occurs, use it for experience, not defeat. Let it say to you, "I just can't use the stuff."

#### For His Own Self

In regard to how you can help yourself by becoming a member of A.A., it is not something you join as you would going to a hospital. Membership in that organization should never be sought to please your family, the boss or any other outside member. Right here we have an excellent illustration as to what you can do to help yourself. One friend of mine in A.A. joined for wife and family. He worked at it but occasionally fell off. During his long periods of sobriety he was a wonderful missionary. Finally the old pattern came back and his status was that of a drinker again. His wife left. He tried A.A. again. He really worked at it but somehow he never made the grade. Finally he realized he was doing all this for others, to please his family, to get his wife back. In one awful moment of insight he realized he had never gone to A.A. for his own sake. The last time I saw him he was radiantly happy. "My wife and child are back with me," he said. "It's a funny thing. As long as I tried to stay sober for them I never made it. When I finally realized I wanted to get sober for myself, that was the real turning point."

If you cannot find your way in A.A. all chance for recovery is not lost. I recommend it above all else as the best means of maintaining sobriety. Yet it does not appeal to all persons. If you give it a real try it will work. But if it is not a go at A.A. for you, then try psychiatry, counseling, medical helps, etc., but remember the change from drinking to sobriety occurs within you, not in the externals of life.

Another practical suggestion. Go back to church as soon as possible. The Episcopal Church has one tremendous advantage in dealing with alcoholics. The best way I can explain this is to relate the following incident: In a diocesan committee

meeting I was asked to explain the A.A. movement. While describing as a spiritual movement quite like the early church, believing in the power of God to change human lives and founded upon the action of the Grace of God, I was interrupted by a fellow clergyman. The man has earned Doctorate, originally taught in the University, but in recent years left his former church and teaching profession to become an Episcopal minister. He said, "Pardon my interruption but I can't help butting in to say that what has just been said about A.A. is the very reason why I came into the Episcopal Church. I got tired of belonging to a church which kept telling people what they ought to do and at the same time found that the Book of Common Prayer and the Episcopal Church held out to men the Love of God, the Grace of God and the means of changing their lives."

#### Dealing With Paradox

The services of your church relate to your condition. We meet as sinners seeking forgiveness. We come to church to be cleansed and to be restored. Many of our sins are far worse than your drinking. I am profoundly aware of the fact that my sins of omission may be the one thing that has not allowed you to discover sobriety, for as your minister I should at least try to help you find it. This letter is part of that attempt.

Yet we are dealing with a paradox. I have been trying to tell you how you can help yourself, and yet to help yourself you must allow God and others to help you. The door out of the dark room of despair of Alcoholism opens inward. You can't force your way through it the wrong way. The first step to recovery is opening the door and letting others help.

Remember too, that God stands outside that door. He never forces his way into your life. He allows all of us to be rebellious and to choose not to turn to Him, not only in this world but forever. God gives to every person the right of utter rejection.

I must also let you know that I must give you the same privilege of rejecting my offer to help. We have no right to break down that door and invade the privacy of your life. We have to stay out until you open the door and let us in.

We are at this point right back where we started this letter. The real choice in finding and maintaining sobriety is allowing God and others to help you.

SINCERELY,  
YOUR RECTOR





# About SCHOOLS & COLLEGES



Be it textbooks or something in the lighter vein, Sanford-Sunny Hills students display a concentration no TV screen can rival.

## No talent lies latent at Sunny Hills and Sanford Preparatory School

To instill a hunger for learning in each student is the duty of every good school. At Sunny Hills and Sanford Preparatory School we try to teach each boy and girl where to find what must be learned and to enjoy the search for it—in other words, to make students hungry to learn, hoping that this hunger will last through their school years and throughout their lives.

Sunny Hills Lower School and Sanford Preparatory School is a non-profit organization, accredited by the Delaware Department of Education, and the Middle Atlantic States Association of Colleges and Secondary Schools. They offer pre-school, 12 elementary and secondary grades, and a post graduate year. Both academic and general courses are available. The art, music and athletic departments contribute generously to the curriculum. The school's aim is to give the best possible scholastic training in an atmosphere of cultural living.

Non-denominational religious instruction is supplemented by Sunday School teaching by staff members and attendance at nearby Churches. A tiny memorial chapel for silent worship is located on the school grounds. Character building is stressed at all times.

Summer activities include a summer school, a junior camp for children 12 and under, a work camp for children 12-18. School tuition is \$1,650.00 for 38 weeks; summer school and junior camp \$375.00 for eight weeks and work camp \$200.00 for the same period. Write for booklets.

## Hannah More Academy

The Diocesan girls' school for Maryland. Grades 7-12. Boarding and day. Accredited. College preparatory and general courses. Small groups. Individual guidance. Contemporary methods, aims, equipment. Music, art, dramatics. Riding and other sports. Field trips to Baltimore and Washington. Catalog. Victor E. Cain, Headmaster, Mrs. M. E. Winfield, Director. Reistertown, Md.

## SANFORD & SUNNY HILLS SCHOOLS

Coeducational 3-18. Year-round. Accredited college preparation. 170-acre campus near Wilmington. All sports, riding. Music and art. Summer school, music camp and junior camp. Friendly, homelike atmosphere.

Ellen Q. Sawin, Pres., William Sawin & Nancy Sawin, Dirs., Hockessin 5, Del.

## NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Operates Lake Geneva Naval Camp. Write for catalogs. 157 South Lake Shore Road, Lake Geneva, Wisconsin

## ST. MARK'S SCHOOL of Texas

Robert H. Iglehart, A.M. 10600 Preston Rd. Headmaster Dallas 30

A church-oriented school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

Rev. D. G. Thomas For Illustrated Bulletin Chaplain Write The Registrar

## MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For CATALOGUE AND "AVE CRUX," Address: Sister Rachel, Prin., O.S.H., Box E, Versailles, Ky.

EPISCOPAL CHURCHNEWS, JULY 24, 1955

## LASELL . . . a two-year college for women. Ten miles

from Boston in suburban Newton. Liberal arts, vocational and general courses. Three-year nursing program leading to A.S. degree and R.N.

### Lasell Junior College

Auburndale 66 Mass.

## ST. HILDA'S SCHOOL

Episcopal Day School for Pre-School and Elementary Boys and Girls. Nursery, kindergarten. Grades 1-8. Basic skills, French, arts and crafts, singing, dancing, dramatics, team games. Guided recreation. Regents accredited.

THE REV. MOTHER, C.H.S., M.A., Ed. D., Headmistress 621-623 West 113th St., New York 25

## ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions,

St. John's Military Academy, Box EC, Delafield, Wisconsin



The oldest Church School west of the Alleghenies. Its complete program—religious, academic, social, military—is integrated to help boys grow "in wisdom and stature and in favor with God and man."

The Rev. Canon SIDNEY W. GOLDSMITH, Jr., Headmaster 450 Shumway Hall, Shattuck School, Faribault, Minn.

## TEXAS MILITARY INSTITUTE. Est. 1886

Internationally-known Texas school.

Traditions of manliness, honor, courage. College preparatory, grades 8-12. Study techniques, guidance. Small classes. All sports. ROTC. Episcopal.

For Catalogue write:

A. B. CRAIG, Headmaster 800 College Blvd., San Antonio, Texas

## ST. MARY'S SCHOOL Sewanee, Tenn.

A Specialized school for girls. Grades 9 through 12. College Preparatory and General Courses. Beautiful Campus of 425 acres. Three miles from the University of the South.

Address—The Sister Superior C.S.M.

## ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

Mrs. Thomas Jefferson Randolph V A.B. Bryn Mawr, M.A. University of Virginia ST. ANNE'S SCHOOL, CHARLOTTESVILLE 2, VA.

## HOWE MILITARY SCHOOL

Episcopal Est. 1884 Grades 4-12

College Preparatory. Each student has individual academic goal. Speech program. Sports for all. New indoor swimming pool. Modern fireproof dormitories. Enrollment: H. S. 230. Lower 90.

For catalog write Col. B. B. Bouton Adm. Building Howe, Ind.

## CATHEDRAL CHOIR SCHOOL

Established 1901 The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships. For further information write Headmaster, Dept. C Cathedral Heights, NYC 25

## OKOLONA COLLEGE

Okolona, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902. High School and Junior College—Trades and Industries—Music.

For Information Write

W. MILAN DAVIS, President



# Horizon Unlimited

W. A. 'chief' well-equipped for manifold duties

By BETSY TUPMAN

(Ninth in a series on Woman's Auxiliary and Triennial)

MRS. Arthur Mason Sherman probably would like about five minutes or so right at this time to sit down and ask herself, "what shall I do next!"—since the Woman's Auxiliary Triennial is just a short six weeks away.

What have recent months been like for her? Well, just to give one example—when she jotted down notes for me to write a story about her, she wrote: "... I am struggling with this at home, having been out at meetings most of the week."

"Out at meetings" is probably the understatement of her 14 years as executive secretary of the national Woman's Auxiliary and its far-flung missionary activities.

Getting ready for a Triennial is nothing new to Margaret Sherman, but probably one of the reasons Presiding Bishop Sherrill picked her for the post she holds is her fresh enthusiasm for activities that many people who are "veterans" in their jobs would consider "old stuff."

## Missionary Experience

Asked what she personally looked forward to most at the triennial, she replied, "among the many things—perhaps that which I anticipate with the greatest pleasure—is the opportunity to meet and work and worship with women from many parts of the world.

"At recent Triennials most of the delegates from overseas have been nationals of the various countries, and the Honolulu meeting will be no exception. We expect a truly international inter-racial gathering. This demonstration of Christian community really excites me and to have a share in it is a great joy."

But, mingling with "international interracial gatherings" is also not a new experience for her. In 1935-36, the Near East and India were included in a trip to the Orient. In 1946, she went back as a member of the Far Eastern

Commission appointed by the then Presiding Bishop Tucker, and revisited China and the Philippines.

In 1948 she attended the First Assembly of the World Council of Churches in Amsterdam as a Vice chairman of the International Missionary Council. Then she made a visit to displaced persons camps in Germany and Austria.

Now she's a member of the Administrative Committee of the International Missionary Council, the General Board and various committees of the National Council of Churches, of the Japan International Christian University Foundation and of the United Board for Christian Higher Education in Asia.

## "... Has Never Faltered"

Not just her travels, however, have equipped her for the manifold duties of "chief executive" of the auxiliary. Before she went into Church work, Mrs. Sherman taught in public high schools in Pennsylvania and New Hampshire for seven years. A native of Portsmouth, N. H., and graduate of Wellesley College, she got her masters degree from Columbia University in New York.

Her first "job" in the Church was as secretary for adult education for the Diocese of Massachusetts, and she later became educational secretary of the WA until her appointment in 1941 as executive secretary.

Probably one of her happiest years was 1943 when she married the Rev. Arthur M. Sherman, who had long been a missionary in China and on the original staff of the Forward Movement. Now a widow, she continues her missionary service in the Church with the dignity, forthrightness and efficiency for which she is noted.

Her own devoted interest and gracious manner make Mrs. Sherman herself one good reason why women should go into professional Church work. Last month she was awarded the honorary degree Doc-



Mrs. Sherman: Awarded doctorate

tor of Humane Letters by Hobart and William Smith Colleges, Geneva, N. Y., for her outstanding leadership in the women's work of the Church. The accompanying citation paid this tribute:

"Since undertaking her work with the National Council she has visited virtually every diocese and missionary district in the United States, bringing the breadth of her vision and her organizational ability to the service of the women's work of our Church throughout the land... We honor today an outstanding Christian leader, a woman whose horizons are world-wide and who has never faltered in her efforts to walk in the steps of the Master..."

Though the responsibilities of her office are demanding, Dr. Sherman still finds time to contribute to the work of her own parish, Grace Church, New York, where she serves on the program committee of the Women's Association—"to keep my hand in on the 'parish level.'"

She believes the most important role a Church woman can fill is to "be a Church woman."

"As such in all the relationships of her life she will strive to bear a Christian witness. Whatever her precise role at any given time may be, it is the life she lives that is important. To quote Jacques Ellul, 'The most useful thing a Christian can do is live, and life, understood from the point of view of faith, has an extraordinary explosive force.'"



## FACING A 'DILEMMA' IN ASIA

'Anglicanism . . . has given much to India in the sphere of education'

(CONTINUED FROM PAGE 23)

nationals who have been trained to leadership.

The conclusion is irresistible that there must have been a serious lack of imagination in some of the great men from abroad who ruled our Church in the first forty-five years of this century. The handwriting on the political walls of Southeast Asia after World War I seemed undecipherable to them. Few who debated in the councils of the Church could have believed that after 1945 a resurgent Asia would take power into her own hands. Splendid and invaluable work was done on the constitution which this church was to adopt in 1930 as a self-governing Province, but finally the Church Catholic has grown not through Constitutions however valuable, but through the labor of inspired leaders, from St. Paul to Bishop Azariah of Dornakal.

Anglicanism with its emphasis on sound learning has given much to India in the sphere of education; some of our medical mission work and that amongst the deaf and blind, have been pioneering tasks of exceptional quality which have placed the country in our debt. Religious communities of both men and of women have given a glorious witness.

### Need Correct Balance

Yet looking at the contemporary scene we have produced—with significant exceptions—a goodly number of blameless citizens who are more conscious of their duty to the state than to the Church. Part of this is due to materialism and the modern craze for comfort; but part is due to insufficient teaching in the Church. There are times when the glory of the doctrine of the Universal Church breaks through, but too often the guiding sentiment is a vague attachment to a missionary society. Perhaps it was inevitable that paternalism should produce such a situation, but not seldom, a doctrine of personal conviction was preached which separated Christ from His Church.

A correct balance needs to be restored and this may come through the pressures of history and through a new type of missionary who, if allowed into the country, would be content to work under the leadership of nationals. We are not immune from mistakes; all we claim is that in the very making of them we learn. The bulk of our fellow citizens see the Church has come to stay when men

of their own race are judged competent to serve Her in the more responsible capacities. Restrictions imposed by the State may yet build up what has been inadequately fostered!

The Church of India must be a spiritual home for our races and must be allowed to express her own work under the guidance of the Holy Spirit. In worship we have still not gone far enough to provide a vehicle for the deepest religious instincts of the Indian soul. Some of the older Christians have grown so used to certain imported habits that they have acted as a vested interest reacting against the progress which is sorely needed and the experimentation without which it cannot come. Increasingly the younger Christians are beginning to interest themselves in this task of bringing the art and architecture, the poetry and music of our nation to

### TICKER TAPE

*If One should read between His fingers*

*A ticker-tape that showed world stocks*

*Declining, as a great war lingers  
Beyond endurance of men or clocks,  
Would He repent of riches spent—*

*Or see truth gaining even a trifle,  
An upward tendency in love,  
The laying down of sword or rifle,  
One olive branch borne by a dove,  
Would He feel earth had proved its worth?*

LORI PETRI

Christ in His Church. The New Prayer Book we are working on is a significant fact.

In the realm of theology we have not produced much. We are still too occupied with day-to-day duties to set aside our best men with adequate supplies of time and material for the task. Our Western teachers have greatly helped us, but it must be confessed we remain too much in awe of our Gurus. (Ed. note: Religious teacher). The provision of scholarships to St. Augustine's College, Canterbury, and similar institutions is a great benefit conferred on our younger men and will bear fruit as they develop and take their flocks along the wise Anglican path we have inherited. It is quite possible to claim that the Anglican temper is a theological and devotional balance intel-

ligible and attractive to nations outside the West. Asians and Africans there are who appreciate that here we have something that best contains the spirit and organization of New Testament times, and therefore the possession of us all.

The pressure put on us by Church Union schemes to think out our position, the great Anglican gatherings at Lambeth in 1948, in Minneapolis in 1954, and the conspicuous Anglican contribution to the Ecumenical Movement have awakened in many of our better educated people a deeper appreciation of the great Communion to which we belong from all parts of the world. This brings us to a great dilemma which has to be faced.

### In Van of Movement

The Anglican Communion, since the Lambeth appeal of 1920, has been in the van of the movement for Church Union. As the movement grows with the oblique influence of the World Council of Churches, it is becoming clearer that the motive for union must be based not on pragmatic reasons but on the fact that disunion is often the maintenance of an attitude of disobedience to Our Lord's Will. Only such a realization can nerve men to pay the cost of reunion—for it is so much easier to remain as we are.

Some enthusiasts speak of the scandal of division in India, making no mention of the fact that all other major religions there are quite as divided. The true scandal is our own disobedience to Christ, and not the spectacle we present to men. The Anglican Communion has never claimed to be the whole Church. She has gone further and faced the possibility that "reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive . . . The Anglican Communion would be merged in a much larger Communion of national or regional Churches, in full communion with one another, united in all the terms of what is known as the Lambeth Quadrilateral." (Report of Lambeth Conference 1948 p. 22).

In schemes like the South Indian, and those contemplated for North India and Ceylon, Anglican dioceses are taken out in groups. The process of carving up the Anglican Communion has started with South India. The

(CONTINUED NEXT PAGE)



# Schools

## EAST

### The CHURCH HOME AND HOSPITAL

#### SCHOOL OF NURSING

Baltimore 31, Maryland

A three year accredited course of nursing. Class enters August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

### THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve  
College Preparatory

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to Study, work and play.

Rev. Charles W. Shreiner, D.D., Headmaster  
Post Office: Box 662, Paoli, Pa.

### ANDERSON SCHOOL

Year-round. Regents, accredited, coeducational. Grades 2 to 12 & 2 yr. post-grad. Psychiatrist and Psychologist. Expert guidance staff emphasizes personality education. Individualized classes. Activity program stressed. 235 acres. Enroll any time. Catalog.

L. E. Gage, M.A., Headmaster  
Staatsburg-on-Hudson, N. Y.

### DeVEAUX SCHOOL

Niagara Falls New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 thru 12. For information address Box "B"

Morison Brigham, M.A., Headmaster  
Lauriston L. Scaife, D.D., Pres. Board of Trustees

### The Graduate Hospital of The University of Pennsylvania

1 year hospital course in practical nursing for women 18-45 years of age. Education, 1 year high school or equivalent. Complete maintenance; monthly stipend after first 3 months. The next class to be admitted in September. For information write: Director of Nursing, Graduate Hospital, University of Pennsylvania, 1818 Lombard Street, Philadelphia 46, Pennsylvania.

**St. Peter's School** Boys, grades 7-12. College preparatory, general courses. Recent graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, dramatics, sports. New gymnasium. 70-acre campus.

Frank E. Leeming, Headmaster, Peekskill, N. Y.

## SOUTH

### APPALACHIAN SCHOOL

COED  
AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina. Balanced routine of activities; study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Good food—much of it raised on school farm. Ponies, other pets. Year-round care. Resident nurse. Average rate, \$60 monthly. Catalog. Rev. P. W. Lambert, O.G.S., Box E, Penland, N. C.

time has come to assess the future possibilities of losing from Anglicanism the whole of India, to be followed doubtless by Africa, China and Japan. Has the Anglican synthesis been so clearly set forth to the world that it can now be merged in "something more comprehensive?" There is a difference between laying down one's life and premature suicide. This is our great dilemma.

It must be seen that without cost there is no hope of reunion, but where the Anglican numbers and tradition as in the North India Scheme (20%) is small, it amounts almost to total disappearance. Another factor spoken of by some Anglicans in North India is the lack of local endowments in some of the larger bodies still being financed by subsidies from abroad to a far greater extent than we are—subsidies which exchange control could exclude from the country. With the growing sense of the Church becoming indigenous, Anglican endowments are now largely within our own borders. Financial paternalism presses more sorely on some of our friends than it does on us, and it has strange reactions at times along the line of non-theological factors.

### A 'Subtle Temptation'

It is also to be hoped that the use of Asia as the promised land of Church Union schemes will not have the effect of sending us into an integrated ecclesiastical isolation, distantly blessed by our friends in the West who will have relieved their consciences at our expense without the slightest intention of following our much quoted example! To talk of the historical and inherited difficulties of the West is a subtle temptation. If union is the will of Our Lord, it is just as desirable in North Europe as in South India, and a little more advance in the West would go far to remove some of the anomalies inherent in our schemes and to save the union movement from the suspicion of being a by-product of Asian nationalism.

Whatever happens we will not take any final decision until our two union schemes are put before the proposed Lambeth Conference of 1958 and approved. Never has the attractiveness of Anglican solidarity struck some of us so forcibly as at a time when we are on the way to voting ourselves out of it. We want to keep as close to it as we can, for one very significant reason among others of lesser stature. We wish for the sake of Christendom to underline and undergird the scholarly and scriptural liberty, the Catholic-Evangelical balance and the

liturgical riches of Anglicanism at a time when the reckless dogmatizing of Rome, the fragmented witness of Orthodoxy and modern versions of a reduced Christianity are inadequate to the present situation.

### As 'Patriotic Citizens'

Our prospects have thus to be assessed against a fluid situation, a time of political, ecclesiastical and social realignment. 1) In the tensions that affect the governing of our lands we are steadily seeking to do our duty as patriotic citizens, claiming liberty of worship and acting as a steadying influence when gusts of communalism or nationalism sweep the political arena. We are going on with the task of preaching the gospel, and for the better shepherding of our flocks new dioceses are being created. Our sense of mission is in no way impaired. Gradually nationals are being added to the episcopate as we seek to build a truly indigenous Church.

2) In the reunion movement we have solidly maintained the value of the Anglican heritage, without a full measure of which the leaders of our Church would not contemplate a final decision.

3) In the social life of four newly-independent countries we seek to give our contribution to the building up of the moral fibre without which democracy cannot endure. Independences came to us after a terrible war with the inevitable war-time standards corrupting so many over such a large area of human activity. The soul of each nation has to face grave dangers from materialism and selfishness. Heavy problems of poverty and hunger have to be met steadily, without too much talking. Part of our struggle for independence involved agitation and denunciation. If there is no self-discipline, this spirit may continue long after it is outmoded and do grave damage to the national effort.

Our flocks are learning increasingly to give what is needed in the way of social witness—the witness of real Christian character. It may well be that lands which are multilingual and heterogeneous, one well-knit, progressive group can serve as both an inspiration and a referee in national life. This was the task of the British. Is it not on the Indian Church that this vocation must rest today?

The Early Church had to face a very confused situation at the breakup of the Roman Empire. She won through because Christians out-thought, out-lived and out-died their fellow citizens. To the servants of Christ and His Church there is no other formula for survival. END



## ON 'MANAGING' PARENTS

'One should examine self before assuming all is well'

(CONTINUED FROM PAGE 24)

riage. Students who belong to other denominations seem to think that we have very strange ideas. How can I learn about our laws so that I can speak with authority?

D. (Girl, 20 years)

Dear D.:

The provisions of the General Convention of our Church are clearly set forth in a pamphlet reprinted by Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio. It costs 10 cents, and is called *Marriage in the Episcopal Church*. I think that will give you all the information you need. It was prepared in 1949, and we may expect possible changes from time to time, but that will bring you up to date. I am so glad you want facts.

### COMMENTS FROM READERS:

From a Parish Priest: "In the May 15 issue of *ECnews* everything you say in your article is quite true, but . . . (the reader complained of feeling separated from God. D.P.C.) . . . I cannot help feeling that this is a condition brought about by our own fault. One should first examine him-

self before assuming that all is well. This person says, 'personal devotions have been dropped.' No wonder that his days and his church attendance seem meaningless. I realize that I have been a coward in such situations myself and that it is easy for one who wears a collar to be 'brave' about it when everyone expects him to 'be religious.' But that does not change the facts. 'Whosoever shall deny me before men, him will I deny before my father which is in heaven' (St. Matthew x.33). I doubt if this person will ever regain peace until she is willing to stand up and be counted. What about Daniel?" (We are grateful for this comment. I did say that sometimes separation from God is our own fault, but it is good to have you point this out more fully. D.P.C.)

From a Director of Religious Education: "The teacher of my senior class in the Church School has found great help in your feature, and we think a book collecting these questions and answers would be fine. Do you consider publishing one?" (Yes, at a later date. We are glad you find the feature helpful. D.P.C.) END

## THE GREAT ADVENTURE

Nature seen for what it is, in its depth, mystery

(CONTINUED FROM PAGE 25)

cence must pass into maturity upon the recognition of ceaseless change marked by death and rebirth. But because Disney continually projects human feeling into his animals, continues to make them live animated cartoons, the cruelty often appears more barbaric and the horror more meaningless. Parents have often noted this disturbing quality about so much of Disney's otherwise splendid work. Sucksdorf, on the other hand, does not obscure the realities of death and change but somehow the endless passage of nature is not so much shattered by arbitrary horror as muted by melancholy and sadness.

This is the difference between the Swedish film and our Disney products. In the former, the melancholy is the result of an attitude which sees nature as somehow supporting our life and its meaning but nevertheless also participating in its transitoriness and

lack of fulfillment. Nature is seen for what it is, in its depth and mystery and yet, as the Christian might say, in its "fallenness"—a grand "fallenness" in which the remnants of its glory remain.

The Fall of Creation is a motif in Christian theology which few contemporary theologians attempt to illuminate or explain. Yet there is a profundity in the Biblical doctrine of the "whole creation which groaneth until now" which does poetic justice both to the grandeur and the melancholy of nature and which can make nature, when attended to, the vehicle of revelation of the transitoriness of the human situation and the need for redemption of all creation.

*The Great Adventure* does not, of course, say all this explicitly, and that is as it should be. But we can thank the author for so sensitively reminding us of it and urge everyone else to see it. END

## Schools

### SOUTH

#### THE PATTERSON SCHOOL for BOYS



Accredited Church School on 1300 acre estate. Grades 6-12. Small classes, guidance program, remedial reading. Gymnasium, sports. All-inclusive rate, \$750.

For catalog and "Happy Valley" folder, write:

GEO. F. WIESE

Box E, Legerwood Station, Lenoir, N. C.

College Preparatory—Character Building

#### ST. AUGUSTINE'S COLLEGE

1867 Raleigh, N. C. 1955

Accredited Four-Year Courses in Fine Arts, Natural Sciences, Social Sciences, Business, Health and Physical Education, Teacher Training, Pre-Theological, Pre-Medical, Pre-Social Work, and Pre-Legal.

JAMES A. BOYER, Acting President

#### ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years preparatory work.

Members of the Southern Association for over twenty years.

All courses in Art, Expression and Music Included in one general fee.

Richard G. Stone, President

#### VOORHEES School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

**Virginia Intermont** For girls, Fully accredited Junior College and 2-years High School. Liberal Arts and Career Courses. Music, Art, Dramatics, Journalism, Radio, Home Economics, Nursing, Physical Ed., Secretarial. Elevation 2000 feet. Sports, riding, gym, pool. Est. 1884. Inclusive rate \$895. Catalog.

R. L. Brantley, Ph.D., Pres., Box E, Bristol, Va

### SOUTH CENTRAL

#### All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector

Box E Vicksburg, Miss.

### NORTH CENTRAL

#### St. John's

MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

COL. R. L. CLEM, Rector



## CLASSIFIED ADVERTISING DOES THE JOB!

### RATE PER WORD

1 ti.	3 ti.	5 ti.	26 ti.
10c	9c	8c	7c

### HELP WANTED

**HOUSEPARENTS** for children's institution. Apply House of the Good Shepherd, Utica, New York.

**DIETITIAN.** Small Church boarding school for girls needs full-time dietitian. Box 1289 Episcopal Churchnews, Richmond 11, Va.

**Assistant Deacon or Priest.** Definite P.B. Churchman. Send biography and references to Box No. 1293, EPISCOPAL CHURCHNEWS, Richmond 11, Virginia.

**PRIEST WANTED** to assist in industrial parish, Baltimore, Md. Catholic Churchman. Must be interested in city mission work. Reply Box No. 1294, Episcopal Churchnews, Richmond 11, Va. Please give full particulars.

**EUROPEAN ASSISTANT** wanted for parish in Convocation of Europe. Full charge religious education and young people. General experience in large, active parish, with unusual opportunities and background. \$4200 and transportation over. Single, P.B. churchman preferred. Write or telephone Dean Riddle after July 12: 100 E. 50th St., New York (EL 5-3100).

**PRIEST** to serve active parish in Southeastern Arizona. Desirable Community, ideal mile high climate. Age 35 to 45. Married status. Moderate churchmanship. State Experience and qualifications. Reply Box 1296 Episcopal Churchnews, Richmond 11, Va.

**COUNSELOR,** St. Francis Boys' Homes, Salina, Kansas.

**CURATE**—Single, not over thirty years, to assist in growing Parish on the New Jersey coast. Generous salary. To start September 1st, Box 1297 Episcopal Churchnews, Richmond 11, Va.

**CHOIR MASTER & ORGANIST** for Parish near New York. Men and Boys' Choir, Junior Choirs. Three manual organ. Wide opportunity for teaching, with a Church School of 400 young people. Man must be under thirty and willing to assist in Parish with young people's work. Salary commensurate with responsibility and accomplishment. Position open September 1st, Box 1298 Episcopal Churchnews, Richmond 11, Va.

Three-function agency (Social casework, Big Brother-Big Sister work, Chaplaincy work) serving juveniles with behavior problems, is expanding staff. Caseworker, male, Master's degree in Social work, qualified supervision, salary \$4,000-\$5,000. Supervisor of Big Brothers and Big Sisters, male, Master's degree in social work, salary \$5,000-\$6,200. Chaplain for Juvenile Detention Home, experience in counselling delinquents preferred, good salary. Write: The Rev. George H. Hann, Exec. Director, Church Youth Service, 1025 East Forest, Detroit 7, Michigan.

### POSITIONS WANTED

**ORGANIST-DIRECTOR**, 30, married, wishes Church position. Prefer West; Adult, Junior choirs. M.Sac.Mus. '54. 8 years an Episcopal Organist. References. State Salary. Box 1299 Episcopal Churchnews, Richmond 11, Va.

**SUPPLY PRIEST** during August, near beach, for use of rectory, Box 1295 Episcopal Churchnews, Richmond 11, Va.

**QUALIFIED REGISTERED NURSE** with experience available for private school nurse. Mature but not aged. Box 1299 Episcopal Churchnews, Richmond 11, Va.

### MISCELLANEOUS

**ATTENTION:** Relatives of late Rev. Villiers Appleby, Rector of Christ Church, St. Vincent, Minnesota, 1880, contact Rev. R. Frost, Hallock, Minnesota.

**FREE FOR POSTAGE, LIVING CHURCH ANNUALS** 1915-1955 or any Single year. Church of the Advent, 17th & Edgehill, Nashville 12, Tenn.

## CHANGES

# Clergy Placements

### Ordinations to Diaconate

**ANDERSON, GEORGE W.**, to diaconate, June 18, in Trinity Cathedral, Cleveland, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to St. Peter's Church, Ashtabula, Ohio.

**ANDERSON, STUART NORMAN**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to Trinity Church, San Jose, Calif., as assistant.

**ARNOLD, JOHN DAVID**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to St. Mary's Church, Park Ridge, as curate.

**BAILEY, EDWIN P.**, to diaconate, June 3, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia. Assigned to St. John's Church, Warsaw, and Farnham Church, Farnham, Va., as deacon-in-charge.

**BALLENTINE, GEORGE YOUNG**, to diaconate, June 24, in Christ and St. Luke's Church, Norfolk, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

**BARKER, DAVIS LOWRY**, to diaconate, June 24, in Christ and St. Luke's Church, Norfolk, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

**BATEMAN, DONALD REX**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to Christ Church, Waukegan, as curate.

**BECK, T. EDMUND, JR.**, to diaconate, June 3, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, for the Bishop of Olympia.

**BILLINGS, GEORGE GLENN**, to diaconate, June 21, in St. Matthew's Cathedral, Dallas, by the Rt. Rev. C. Avery Mason, Bishop of Dallas. Assigned to St. Luke's Church, Denison, Tex., as curate.

**BOHLER, LEWIS P., JR.**, to diaconate, June 18, in Trinity Cathedral, Cleveland, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to St. Augustine's Church, Youngstown, as deacon-in-charge.

**BOLLINGER, CHARLES E.**, to diaconate, June 18, in Trinity Cathedral, Cleveland, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to St. Thomas Church, Rochester, N. Y., as assistant.

**BONE, ROBERT HAROLD**, to diaconate, June 5, in St. Paul's Church, Rochester, N. Y., by the Rt. Rev. Dudley Scott Stark, Bishop of Rochester. Assigned to St. Luke's Church, Rochester, as curate.

**BOWERS, THEODORE W.**, to diaconate, June 18, in Trinity Cathedral, Cleveland, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Will be in charge of the work in the Hough area, Cleveland, with headquarters at Emmanuel Church.

**BROWN, RICHARD J.**, to diaconate, June 18, in Trinity Cathedral, Cleveland, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to St. John's Church, Napoleon, Ohio, as deacon-in-charge.

**BRUMBAUM, HAROLD ROWLAND**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to Christ Community Church, Portola-Valley, Woodside, Calif., as vicar.

**BUXTON, E. HARVEY**, to diaconate, June 18, in Trinity Cathedral, Cleveland, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to the Diocese of Honolulu.

**CAMMACK, DAVID W.**, to diaconate, June 3, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, for the Bishop of West Virginia. Assigned to University of Virginia, Charlottesville, as chaplain to Episcopal students.

**CLARKE, LLOYD AUSTIN**, to diaconate, June 24, in Christ and St. Luke's Church, Norfolk, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

**COPPICK, GLENDON CLEON**, to diaconate, June 21, in St. Matthew's Cathedral, Dallas, by the Rt. Rev. C. Avery Mason, Bishop of Dallas. Assigned to new mission in Dallas, Tex., as deacon-in-charge.

**DAVIS, KENNETH GORDON**, to diaconate, June 25, in St. James' Church, Albion, Michigan, by the Rt. Rev. Dudley B. McNeil, Bishop of Western Michigan. Assigned to Grace Church, Grand Rapids, as assistant.

**EASTBURN, WILLIAM WEEKS**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to All Saints Church, Carmel, Calif., as curate.

**EDWARDS, DWIGHT WOODBURY**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to St. Timothy's Church, Mountain View, Calif., as vicar.

**FARNSWORTH, JOHN VILLERS**, to diaconate, June 14, in St. Paul's Cathedral, Los Angeles, by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. Assigned to St. Paul's Church, Pomona, Calif.

**FRYSINGER, GEORGE PATRICK**, to perpetual diaconate, June 21, in St. Matthew's Cathedral, Dallas, by the Rt. Rev. C. Avery Mason, Bishop of Dallas. Assigned to bishop's staff.

**GALAGAN, JOHN MICHAEL**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block Bishop of Cathedral. Assigned to St. Mark's Mission, Santa Clara, Calif., as vicar.

**GEORGE, RICHARD MAURICE, JR.**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to Cathedral Church, Quincy, Ill.

**GREENE, ROGER HARLAN**, to diaconate, June 11, in the Cathedral of St. Luke, Ancon, by the Rt. Rev. R. Heber Gooden, Bishop of the Panama Canal Zone. Assigned to the Cathedral of St. Luke to assist the dean until his (Mr. Greene's) retirement from the Panama Canal Company. After a year's special study at Virginia Theological Seminary, Alexandria, he will return to the Panama Canal Zone to be ordained to the priesthood.

**HAMILTON, MICHAEL P.**, to diaconate, June 3, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, for the Bishop of Southern Ohio.

**HARDY, DANIEL WAYNE**, to diaconate, June 14, in Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. Assigned to Christ Church, Greenwich, Conn., as curate.

**HARRIS, JOHN CARLILE**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to St. Alban's Church, Washington, D. C.

**HEDGES, ROBERT BOYDEN**, to diaconate, June 13, in Trinity Church, Ottumwa, Iowa, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa. Assigned to St. Paul's Church, Des Moines, as curate.

**HULME, THOMAS STANFORD**, to diaconate, June 15, in Trinity Church, Iowa City, Iowa, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa. Assigned to Grace Church, Boone.

**JARVIS, GEORGE MILLEN, IV**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to Christ Church, Harvard.

**JOHNS, RICHARD GRAY**, to diaconate, June 12, in Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to St. Bartholomew's Church, Livermore, Calif., as vicar.

**KITTLEWELL, JOHN MICHAEL**, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago.